



BHAGAVAD GITA

CHAPTER 6

Dhyana Yoga

(Meditation)

47 Verses

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Introduction



Chapter 6

Dhyana Yoga – Atma Samyama Yoga

Introduction :

- In Chapter 2, 3, 4, 5, 6 – Our higher nature discussed.
- This needs to be assimilated, internalised in Nididhyasanam.
- How to do this is taught in Chapter 6.
- I am not the body, mind, sense organs, but consciousness principle behind the body, blessing the body has to be assimilated.



Summary - I



6 Topics (47 Verses)

Topic 1

Bahiranga Sadhana

- General Rules to be followed daily.

Topic 3

Process of Dhyana

- Dharana, Dhyana, Samadhi.

Topic 5

Dhayana Pratibandha Pariharou

- Obstacles + Remedy

Topic 2

Antaranga Sadhana

- Closer, specific discipline before meditation.
- Place, time, posture, sense organs, breathing.

Topic 4

Dhyana Svarupam

- Central theme of Chapter 6.

Topic 6

Yoga Brashta



Class Notes



Topic 1 : Verse 1 - 9

- Bahiranga Sadhana – General Discipline

Verse 1 :

श्रीभगवानुवाच ।
अनाश्रितः कर्मफलं
कार्यं कर्म करोति यः ।
स संन्यासी च योगी च
न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca
anāśritaḥ karmaphalaṁ
kāryaṁ karma karōti yaḥ ।
sa sannyāsī ca yōgī ca
na niragnirna cākriyaḥ ||6-1||

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

Lord said :

- He who performs actions to be done without expecting result is a Yogi, real Sanyasi and not a renouncer of rituals.
- Most important general discipline is Karma Yoga.
- Only Karma Yogi can maintain balance of mind without a scar in the mind.
- One should develop the skill to avoid such scars.

2 Levels of Karma Yoga

Samanya Karma Yoga

- For all to balance mind.
- For worldly ambitions.
- Desires get refined, modified, converted into spiritual desire.
- Focus on what one has.

Visesha Karma Yoga

- For internal growth.
- Higher, Advanced.
- For Moksha.
- Focus on “What one is”.
- Requires discrimination, dispassion, discipline, desire.
- What I am is more important, emotional leaning on world reduced, integration of personality takes place, intense desire for freedom.

a) Yah Karma Karoti :

- Karma Yogi performs 2nd level of actions for inner growth.

b) Karyam Karma :

- Pancha Maha Yagya, Vihitha Karma.
- What is his attitude?

c) Anasritah Karma Phalam :

- He does not expect any material benefit including recognition.

d) Sah Sanyasi Cha :

- Karma Yogi is a real Sanyasi though he is in Grahasta Ashrama.

e) Na Niragnih :

- Sanyasi who has given up rituals is not a real Sanyasi. 2nd level Karma Yogi is the real one.

f) Cha Na Akriah :

- Real Sanyasi is not a renouncer of actions.
- So Krishna advises Arjuna to be a Karma Yogi and become a successful meditator.

Verse 2 :

यं संन्यासमिति प्राहुः
योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पः
योगी भवति कश्चन ॥ ६-२ ॥

yaṁ saṁnyāsamiti prāhuḥ
yōgaṁ taṁ viddhi pāṇḍava ।
na hyasaṁnyastasaṅkalpaḥ
yōgī bhavati kaścana ॥ 6-2 ॥

O Pandava, please know yoga to be that which they call renunciation; no one verily, becomes a yogi who has not renounced thoughts. [Chapter 6 – Verse 2]

- Renunciation (Sanyasi) is Karma Yoga alone.
- Nobody becomes a Karma Yogi without renouncing fancies.

a) Hey Pandava, Tam Viddhi :

- May you understand clearly.

b) Sanyasam :

- Talked in scriptures.

c) Yogam :

- Is Karma Yoga.
- Grihasta Karma Yogi has given up materialistic expectation. This is given up by Sanyasi.
- He desires inner, mental growth.

d) Sankalpa Sanyasi :

- Internal renouncer.

e) Yogi Na Bavati :

- **Doubt negative language :**

The one who has not renounced expectations cannot be a Karma Yogi.

Verse 3 :

आरुरुक्षोर्मुनेर्योगं
कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव
शमः कारणमुच्यते ॥ ६-३ ॥

ārurukṣōrmunēryōgaṃ
karma kāraṇamucyatē |
yōgārūḍhasya tasyaiva
śamaḥ kāraṇamucyatē ||6-3||

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means. [Chapter 6 – Verse 3]

How long should one remain in Karma Yoga?

- For a seeker who wants to reach Dhyana Yoga, Karma Yoga is the means.
- For those who have reached Dhyana Yoga Renunciation is said to be the means.
- Karma Yoga insulates the mind against the shocks and stresses in life.
- Karma Yoga to be given up when the mind has developed the capacity to withdraw from the world and is able to meditate on the teaching.
- Such a mind is called Yoga Rudha Mind.

a) Yogam Arurukshah :

- For a seeker who wants spiritual maturity.

b) Karma Karana Uchyate :

- Karma Yoga is the way of life.

c) Yoga Rudhasya :

- For such a mind, spiritually mature.

d) Samah Karana Uchyate :

- He can gradually withdraw from extrovert activities and start spiritual education.

Verse 4 :

यदा हि नेन्द्रियार्थेषु
न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी
योगारूढस्तदोच्यते ॥ ६-४ ॥

yadā hi nēndriyārthēṣu
na karmasvanuṣajjatē |
sarvasaṅkalpasannyāsī
yōgārūḍhastadōcyatē ||6-4||

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

Who is qualified for Dhyana Yoga?

- One who is neither interested in sense objects nor in their pursuits, that renouncer of all fancies is said to have reached Dhyana Yoga.
- How do you know you have reached spiritual maturity?

a) Indriyartheshu Na Anu Shajjate :

- For spiritually mature mind, materialistic goals will not be appealing, attractive.

b) Na Karmasu :

- Mind not interested in their pursuits.

c) Sarvasankalpa Sannyasi :

- Is a mind free from worldly pre-occupations.
- Free from mind preoccupied with possessions, obligations, relations, transactions.
- It has time to dwell upon teachings.

d) Tada :

- Then alone.

e) Yoga Rudha Uchyate :

- He is called Sadhana Chatustaya Sampannah.
- Such a mind absorbs Vedanta like a sponge absorbs water.
- Arjuna, may you continue Karma Yoga until you get such a mind.

Verse 5 and 6 : Important Verses

Verse 5 :

उद्धरेदात्मनात्मानं
नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धु
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānaṃ
natmānam avasādayēt |
ātmaiva hyātmanō bandhuḥ
ātmaiva ripurātmanaḥ || 6-5 ||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

3 disciplines discussed

Self confidence

Self integration

Self effort

Atma Visvasah

Atma Yogah

Atma Prayathna

- One should uplift oneself by oneself.
- One should not lower oneself.
- Self alone is the friend of oneself and is the enemy of oneself.

I) Self Confidence :

- Important virtue to pursue anything in life.

- Pessimistic, never embarks on anything.
- Fate or destiny is only one of the factors that determines my future, not the only factor.
- Fate, is one's own Purva Karma, is another factor.
- Freewill – Aagami Karma is second important factor.
- Every spiritual seeker should accept a freewill, giving up fatalism.
- This acceptance of responsibility for one's own future is called self-confidence or Atma Visvasah.
- So, meditation also requires confidence.

II) Self Integration :

- Atma Yogah – 5 layers of personality must align and function as a team.

III) Self-effort – Atma Prayathna :

- Must put forth co-ordinated team effort to implement the teaching.

a) Atmanam Na Avasadayet :

- May you not look down upon yourself.
- Do not develop inferiority complex.

b) Atmaiva Atmanah Bandhu :

- In ones pursuit, support for one is himself.
- Therefore ones best friend is himself.

c) Ripuh Atmanah :

- You are your own enemy also.

Verse 6 :

बन्धुरात्मात्मनस्तस्य
येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे
वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

bandhurātmātmanastasya
yēnatmaivatmanā jitaḥ |
anātmnastu śatrutvē
vartētatmaiva śatruvat ||6-6||

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

Self is

Friend

Enemy

- For one who has mastered his body – mind complex.
- Integrated personality is a friend.

- For one who has not conquered his body – mind complex.
- Disorganised personality.

a) Tasya Atmanah Atma Bandhuh :

- For any spiritual seeker, the body and mind complex is a friend, when?

b) Yena Atma Jitah :

- When body / mind complex is under ones control.
- Jnanaindriyam, Karma Indriyam and mind.

c) Anathmanah :

- Non-integrated personality.

d) Satrutve Vartate :

- Becomes external enemy.
- One should not have body identification and get attachment.
- You should not ignore the body also which is an instrument for the spiritual pursuit.
- Have balanced attitude.

Verse 7 :

जितात्मनः प्रशान्तस्य
परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु
तथा मानापमानयोः ॥ ६-७ ॥

jitātmanah praśāntasya
paramātmā samāhitah |
śītōṣṇasukhaduḥkhēṣu
tathā mānāpamānayōḥ ||6-7||

The supreme Self of him who is self-controlled and peaceful, is balanced in cold and heat, pleasure and pain, as also in honour and dishonour. [Chapter 6 – Verse 7]

Verse 7 & 8 : Advantage of following Bahiranga Sadhana :

- For one who has mastered himself and who is tranquil, the supreme atma is evident.

a) Jithatmanah :

- If a person masters body, mind, sense organs.

b) Prastasya :

- He will get deeply relaxed, stress free personality.

c) Paramatma Samahitah :

- For a prepared person, consciousness is clearly evident.
- This consciousness principle, Atma Chaitanyam, alone is ones real nature, limitless nature, what is the benefit?

- One learns to disidentify himself from the body and mind and looks upon it as a temporary instrument of transaction.
- Reduction in Deha Abhimana.

d) Seeta Ushna, Sukha Dukhesu :

- Cold and heat, pleasure and pain.

e) Mana Apamanam :

- Honour and dishonour.

f) Phalam is Samatvam :

- In all experiences of the body – mind instrument.
- Objective in all experiences.
- Not subjective.

g) Samaha Bavati :

- Will be tranquil, equanimous, balanced.

Verse 8 :

ज्ञानविज्ञानतृप्तात्मा
कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी
समलोष्टाश्मकाञ्चनः ॥ ६-८ ॥

jñānavijñānatṛptātmā
kūṭasthō vijitēndriyaḥ |
yukta ityucyatē yōgī
samalōṣṭāśmakāñcanaḥ ||6-8||

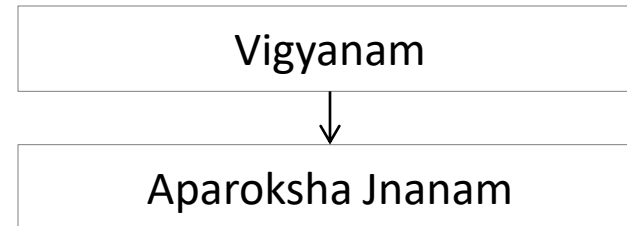
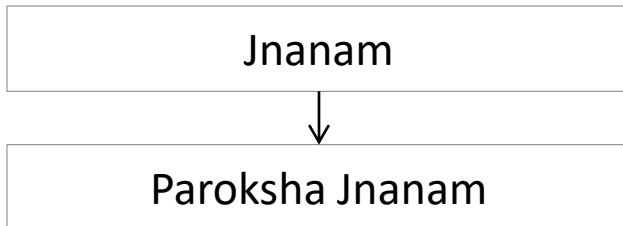
The yogi, who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the senses, to whom a lump of earth, a stone and gold are the same, is said to be harmonised (i.e. is said to have attained nirvikalpa Samadhi). [Chapter 6 – Verse 8]

Who is a Yogi?

- One who has mastered his sense organs.
- One for whom a lump of earth, stone and gold are the same.

a) Jnana Vigyana Triptatma :

- One who misses nothing in life, has total satisfaction, happy with himself, does not miss anything in life through :



Jnanam	Vigyanam
<ul style="list-style-type: none"> - One knows he has Atma, Shuddham, Nityam, Satyam, Anandam. - Atma, looked as object. - Recognised Atma with 5 qualities. 	<ul style="list-style-type: none"> - I am Atma, the consciousness principle and I have a temporary physical body as the medium of transaction. - Bagawan has gifted to me and I have to return with thanks. - I am the operator behind the body. - In deep sleep, one does not use the body medium but I continue to exist in sleep. - Similarly in death, I continue to exist. - I am a spiritual being having temporary human experience. - One is Poorna Swarupa and does not miss anything in life. - This deep internal satisfaction is benefit of Jnana Yoga.

b) Kutasta :

- Mind is in a state of Kutasta, unperturbed, undisturbed, changeless. Frequency / Intensity / Response is reduced.
- He is like an anvil, things are hammered and shaped on the anvil, but the Anvil remains unchanged.
- Prarabda is the hammer bringing changes.

c) Vijitenindriyah :

- He is a master of his senses and the mind.

d) Yuktha iti Uchyate :

- Organised, integrated personality, yogi, Jivan Mukta.

e) Samatvam :

- Enjoys equanimity under all conditions.

f) Samaloshtaashmakanchanah :

- Loshtam → Clod of earth.
- Asmam → Stone
- Kanchanam → Gold
- Not tempted by any one of them.
- Jnani knows he is worth without all of them.
- He is Samaha and Yuktah, steadfast.

Verse 9 :

सुहृन्मित्रार्युदासीन
मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna
madhyasthadvēṣyabandhuṣu |
sādhuṣvapi ca pāpēṣu
samabuddhirviśiṣyatē ||6-9||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

- He whose mind is the same with regard to well wishers, friends, enemies, meditators, hateful ones, righteous and unrighteous, excels.

Samatvam - Equanimity

Verse 7

- Experiences / Events.
- Mana, Apamana
- Sheeta Ushna.

Verse 8

- Objects
- Gold, clay

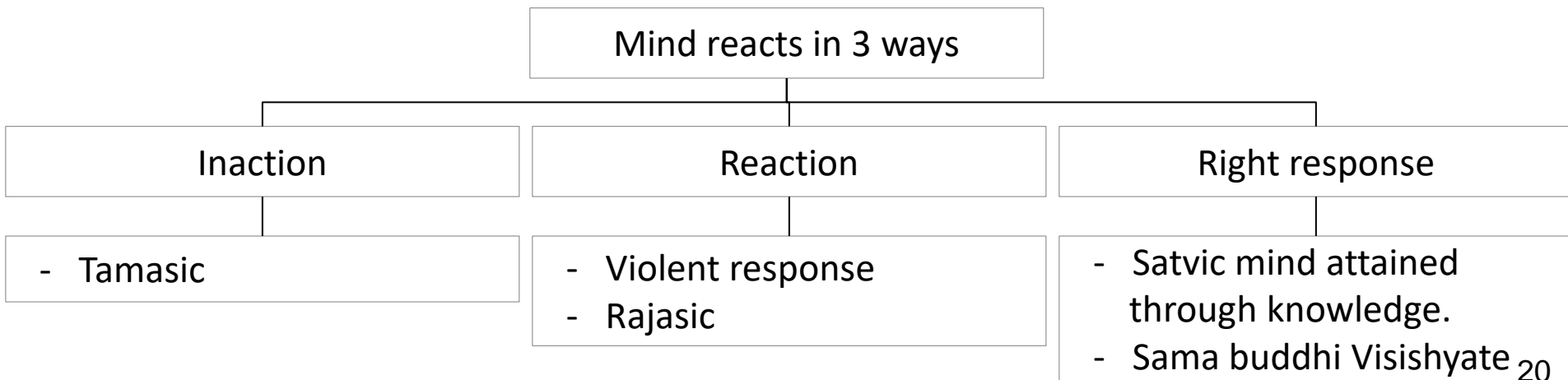
Verse 9

- People around us.
- We have expectations standards!
- We must learn to drop expectations.

- Svabava comes from Purva Janam Vasana.

a)	Samabuddhi	- Jnani develops, same attitude
b)	Suhruth	- Well wisher
c)	Mitra	- Friend
d)	Ari	- Enemy
e)	Udhasina	- Netural
f)	Madhyastha	- Mediator
g)	Dveshah	- Hateful character
h)	Bandhu	- Family member
i)	Sadhusu	- Dharmic person
j)	Papeshu	- Adharmic person

- One should not get perturbed with all these people.



Topic 2 :

Verse 10 – 15 : Antaranga Sadhana

Verse 10 :

योगी युञ्जीत सततम
आत्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा
निराशीरपरिग्रहः ॥ ६-१० ॥

yōgī yuñjīta satatam
ātmānaṃ rahasi sthitaḥ |
ēkākī yatacittātmā
nirāśīraparigrahaḥ ||6-10||

Let the yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed. [Chapter 6 – Verse 10]

4 disciplines

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graph TD; A[4 disciplines] --> B[Desha]; A --> C[Kala]; A --> D[Aasanam]; A --> E[Sarira Sthitihi]
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Desha

Kala

Aasanam

Sarira Sthitihi

i) Desha :

- Secluded place.
- Spiritually inspiring.

ii) Kala :

- Before sunrise, early morning, ideal time, mind Satvic, Surya activates our system, Prana Shakti becomes more and body becomes Rajasic, during Sunsets, body Tamasic.
- Be regular at practicing at chosen time.

iii) Aasanam :

- Seat not too soft, hard.

iv) Sarira Sthithi :

- Relaxed body, withdrawn sense organs, become Sanyasi temporarily, intellect should bring in thoughts of the Vedas.

a) Yogi :

- A meditator.

b) Yekaki :

- Should learn to be alone for some time (Desha).

c) Yetachittah Atma :

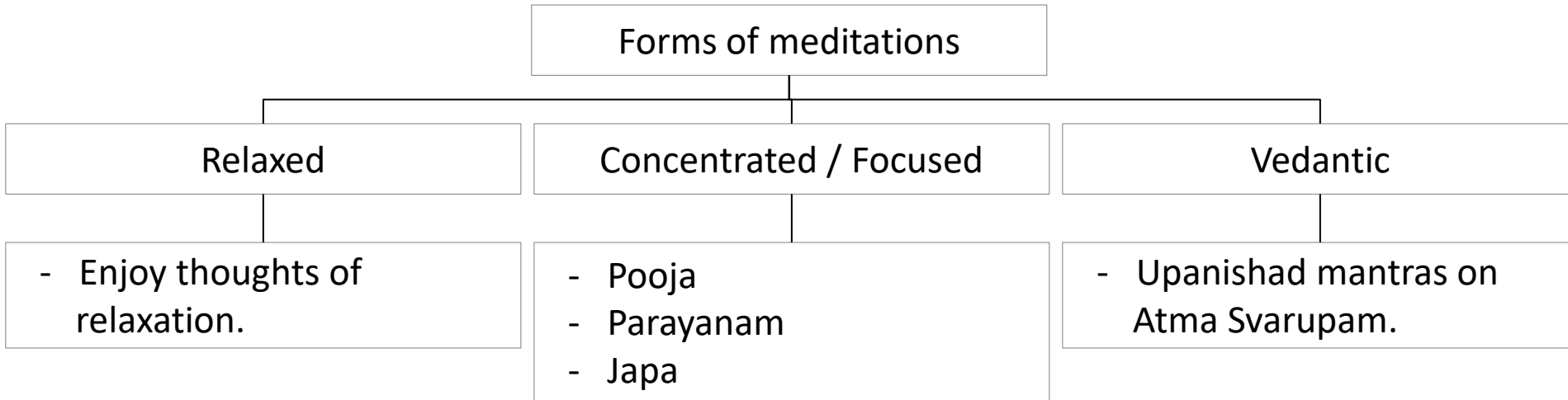
- Withdraws mind and body from all other activities, here atma means body.

d) Nirasih Aparigrah :

- Do not associate yourself with any possessions (Parigrah).
- Drop Mamakara.
- Nirasi - free from already obtained possessions and future possessions.

e) Atmanamyunjita :

- Direct mind to chosen form of meditation.



Yunjita :

- Means apply, employ.

f) Satatam :

- Constantly, regularly, only practice makes one perfect.
- Remaining alone in solitude, with restrained body and mind, without any desire, without any possession, a Yogi is constantly engaged in meditation.

Verse 11 :

शुचौ देशे प्रतिष्ठाप्य
स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

śucau dēśē pratiṣṭhāpya
sthiramāsanam ātmanaḥ |
nātyucchritaṁ nātinīcaṁ
cailājina kuśōttaram ||6-11||

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

Place + Seat of Meditation :

- In a clean spot, one should fix firmly ones seat which consists of a skin and Kusa Grass, which is neither high or too low.

a) Suchau :

- Place should be very clean.
- If not, insects will come and disturb during meditation.

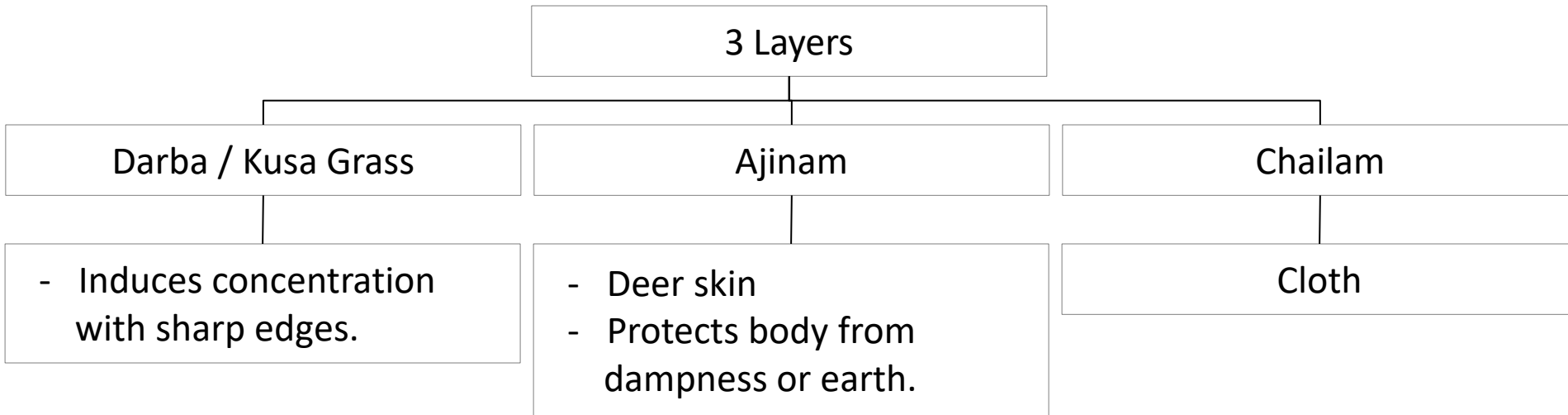
b) Atmana Aasanam Pratishtapya :

- According to Shastra, Aasanam seat is essential, one should not sit bare on ground / floor.
- Use one's own seat.

c) Sthiram (Pratishtapya) :

- Let the seat be stable, not shaky.

d) Chailajina Kusottaram :



- Now not relevant, now a mat can be used.

e) Na Atyucchritam :

- Not too high, not too hard.

f) Na Atinecham :

- Not too low, not too soft.
- Avoids insects coming into Aasanam.

Topic 3 (a) :

What is the method of Meditation?

Verse 12 :

तत्रैकाग्रं मनः कृत्वा
यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्
योगमात्मविशुद्धये ॥ ६-१२ ॥

tatraikāgram manaḥ kṛtvā
yatacittēndriyakriyāḥ |
upaviśya"sanē yuñjyād
yōgamātmaviśuddhayē || 6-12 ||

There, having made the mind single pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise yoga for the purification of the self. [Chapter 6 – Verse 12]

- Verse 12 – 15 - Dhyana Svarupam.
- Having made mind one pointed, one should practice Dhyana Yoga.

a) Tatra Asane Upavisya :

- Sitting in a comfortable position.

b) Yatachitta Indriyakriyah :

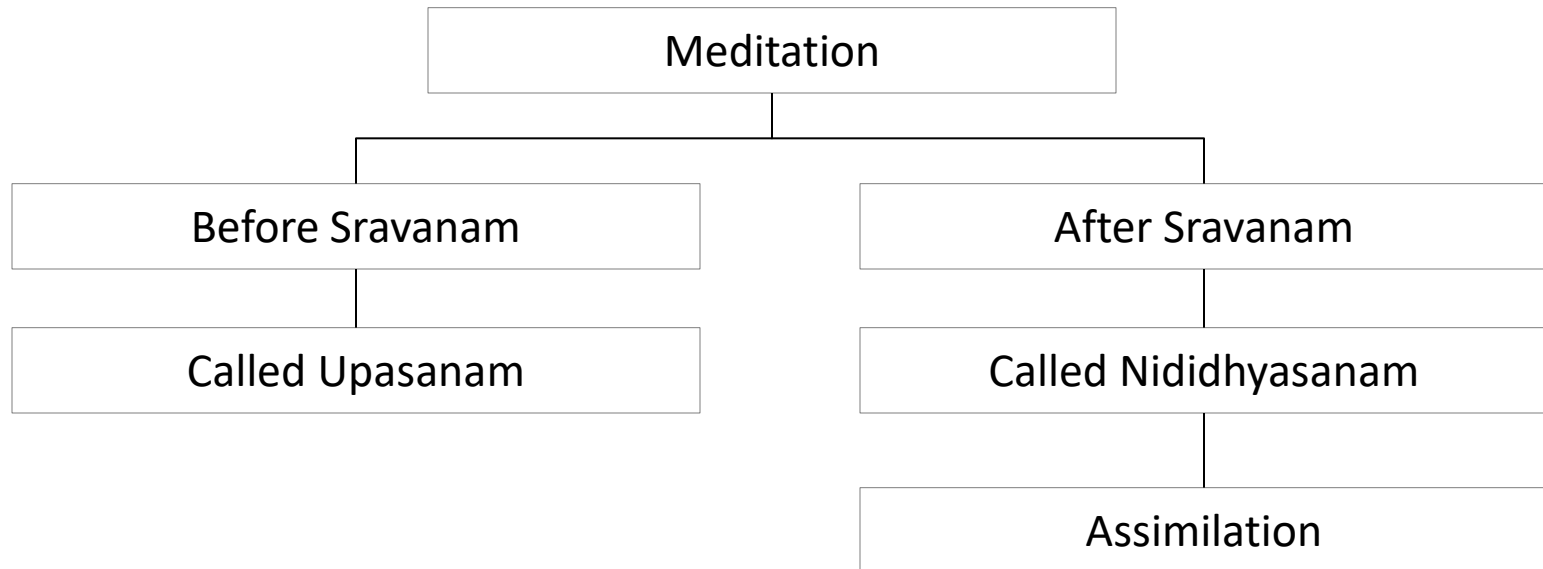
- Like dam which controls and conserves water being wasted in the ocean, we should temporarily become mental Sanyasi.
- May you withhold the mind from all conventional regular worldly thought pattern deliberately.
- This is called Vairagyam, mental withdrawal before meditation with Bhakti.

c) Ekagram Krithva :

- Conserved mental energy should be chanelised for the object of meditation.
- Focus on the object of meditation.

d) Atma Visuddhaye :

- For refining the mind for meditation.



- Knowledge gained only through Shastra Vichara.

Verse 13 :

समं कायशिरोग्रीवं
धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं
दिशश्चानवलोकयन् ॥ ६-१३ ॥

samaṁ kāyaśirōgrīvaṁ
dhārayannacalaṁ sthiraḥ |
samprēkṣya nāsikāgraṁ svaṁ
diśaścānavalōkayan || 6-13 ||

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

- Remaining firm, holding the trunk, head, neck erect and steady, not looking around, look at tip of own nose (as it were).

Verse 14 :

प्रशान्तात्मा विगतभीः
ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तः
युक्त आसीत् मत्परः ॥ ६-१४ ॥

praśāntātmā vigatabhīḥ
brahmacārivratē sthitaḥ |
manaḥ saṁyamyā maccittaḥ
yukta āsīta matparaḥ ||6-14||

Serene-minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, meditating, thinking of Me and balanced, let him sit, having Me as the supreme goal. [Chapter 6 – Verse 14]

- With vow of Brahmachari, Calm mind, remain fixed on me as the supreme goal.
- One, same mind, we have to use for meditation and worldly transactions.
- Other conditions for meditation.

a) Brahmachari Vrate Sthitah :

- May you remain with vow of Brahmachari, vedic student, cut off from society, family, has only 3 relations – Guru, Ishvara, Sastra.

b) Prasantatma :

- Calm, relaxed, withdrawn mind.

c) Vigatabhih :

- Without anxiety, oh Lord, you are with me all the time, with your blessings, I can face the future, as it comes.
- Drop sense of insecurity with Bhakthi in Bagavan.

d) Manah Samyama :

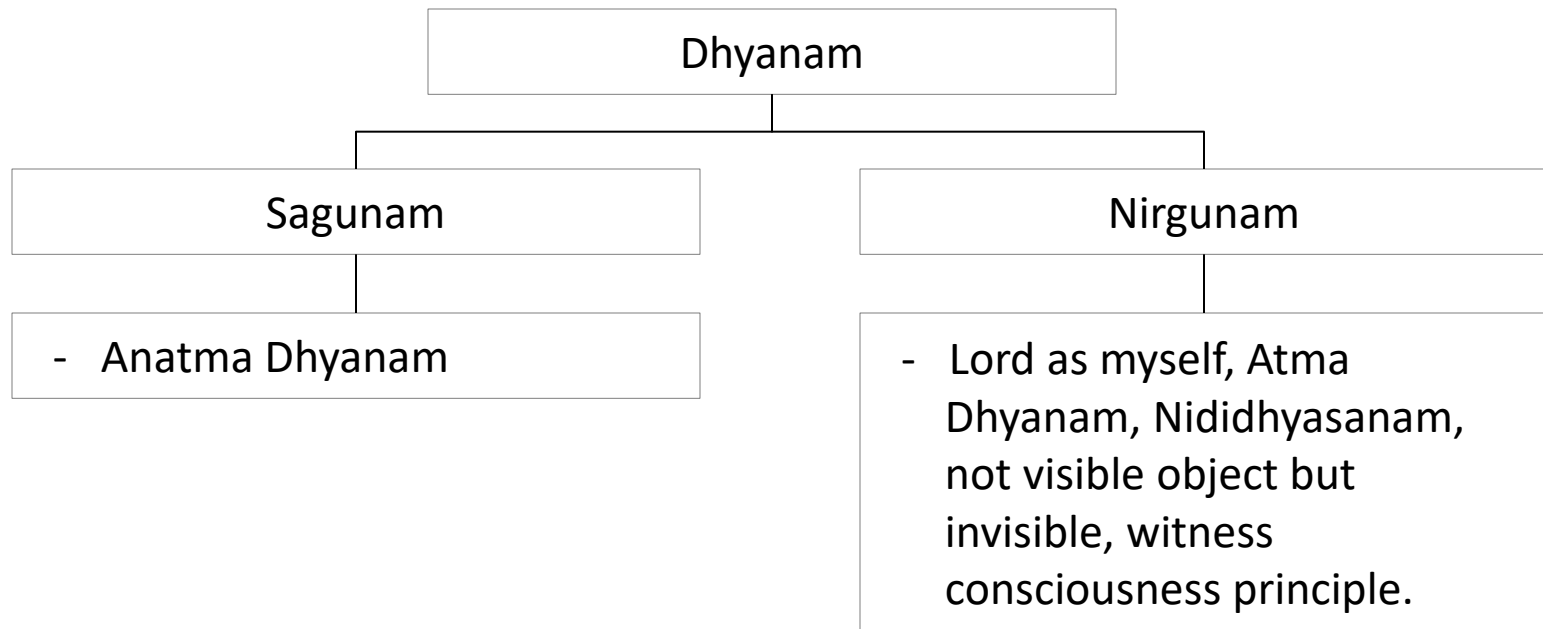
- Restrained mind, available for meditation on Atma.

e) Macchittah :

- Direct mind towards lord, object of meditation.

f) Matparah Asita :

- Remain in that condition for a length of time.



- Think of Lord, otherwise materialistic meditation.

Verse 15 :

युञ्जन्नेवं सदात्मानं
योगी नियतमानसः ।
शान्तिं निर्वाणपरमां
मत्संस्थामधिगच्छति ॥ ६-१५ ॥

yuñjannēvaṁ sadātmānaṁ
yōgī niyatamānasaḥ |
śāntiṁ nirvāṇaparamāṁ
matsamsthām adhigacchati ||6-15||

Thus, always keeping the mind balanced, the yogi, with his mind controlled, attains the peace abiding in Me, which culminates in total liberation (nirvana or moksa). [Chapter 6 – Verse 15]

- Yogi attains peace which belongs to me (Lord) and which culminates in liberation (freedom).
- Nididhyasanam – Nirguna Dhyanam, Atma Dhyanam.
- What I experience, I am not.
- I am the experiencing, witnessing, consciousness principle, Atma Tatvam, different than body, mind, world, the spirit, not matter.
- I am Poornaha, do not lack anything.
- At body Anatma level, can never have Poornatvam, perfection.

a) Nityatamanasa :

- Withdraw, restrain from all objects by Drk Drishya Viveka.

b) Sada Atmanam Yunjan :

- Atmanam means mind.
- As a result of practice, one gets established in the knowledge, I am the spiritual being, not the body, mind.
- This is called Jnana Nishta.
- Deha Abhimana becomes weaker.

c) Shantim Adhigacchati :

- As identification becomes lesser, he attains peace and inner relaxation – this is Jeevan Mukti, claims his very nature.

d) Nirvana Paramam :

- Attains liberation after death.
- Merges into Brahman free from cycle of birth and death.

Verse 16 – 20 :

- What is the criterion for Progress?

Verse 16 :

नात्यश्नतस्तु योगोऽस्ति
न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य
जाग्रतो नैव चार्जुन ॥ ६-१६ ॥

nātyaśnatastu yōgō'sti
na caikāntamanaśnataḥ ।
na cātisvapnaśīlasya
jāgratō naiva cārjuna || 6-16 ||

Verily, yoga is not possible for him who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna. [Chapter 6 – Verse 16]

Bahiranga Sadhana :

- Dhyana is not possible for one who eats too much or doesn't eat at all, neither who sleeps too much or who is ever awake, oh, Arjuna.

4 Instructions

Food

Sleep

Exercise - Vihara

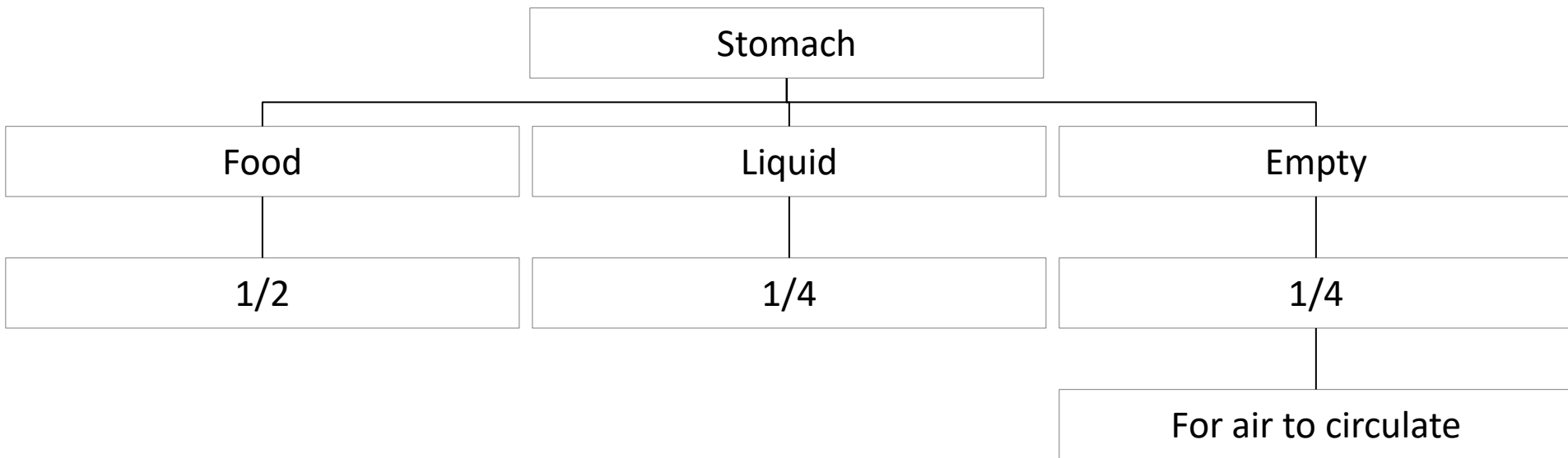
Healthy activity

a) Atyasriatah Yogah Nasti :

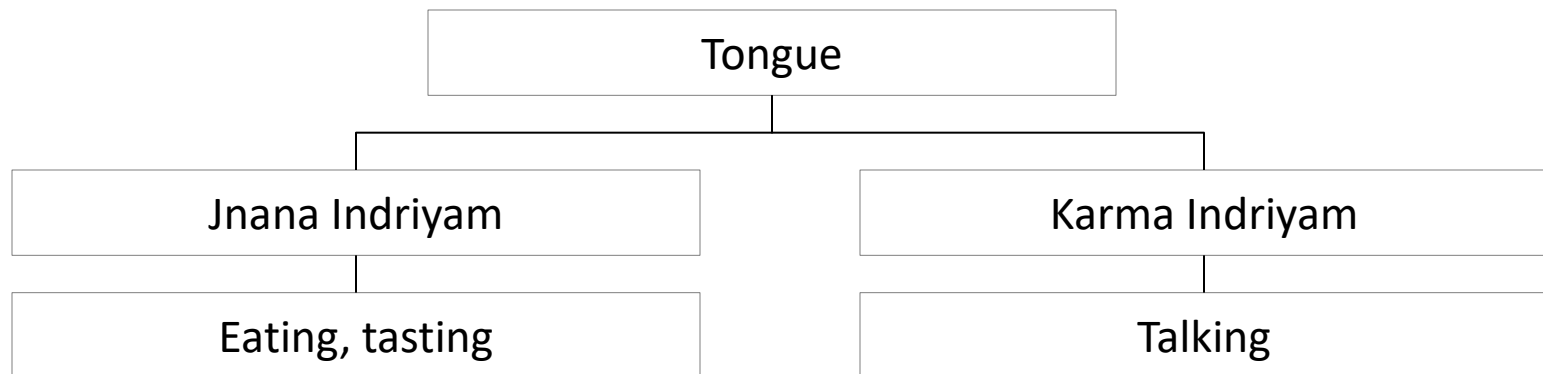
- Avoid overeating.

b) Anasnatahna Cha :

- Not too much Upavasa, Austerity.



- If one controls the tongue, he can master all his sense organs and mind.



c) Na Cha Ati Svapna Silasya :

- One who sleeps too much.

d) Na Cha Eva Jagratah :

- One who is ever awake.

Verse 17 :

युक्ताहारविहारस्य
युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य
योगो भवति दुःखहा ॥ ६-१७ ॥

yuktāhāravihārasya
yuktacēṣṭasya karmasu |
yuktasvapnāvabōdhasya
yōgō bhavati duḥkhahā || 6-17 ||

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep. [Chapter 6 – Verse 17]

- Dhyana Yoga becomes destroyer of sorrow for one who is moderate in eating and recreation.
- Who is moderate in sleeping, waking and moderately engaged in actions.

a) Uktahara Viharasya :

- Moderate in food and exercise.

b) Karmasu Ukthachetashya :

- Constructively engaged in activity.
- Enter, grow, grow out.

c) Yuktasvapnavabodhyasya :

- Moderate in sleeping and waking.
- Food, sleep, activity and exercise should be compulsorily practiced.

d) Dukhaha Bhavati :

- Destroyer of sorrow, leads to Shantih.

Topic 3 (b) :

Dhyana Svarupam : Verse 18 – 32

- Process of meditation.

Verse 18 :

यदा विनियतं चित्तम्
आत्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यः
युक्त इत्युच्यते तदा ॥ ६-१८ ॥

yadā viniyataṁ cittam
ātmanyevāvatiṣṭhate ।
niṣspṛhaḥ sarvakāmebhyaḥ
yukta ityucyate tadā || 6-18 ||

When the perfectly controlled mind rests in the Self only, free from longing for all (objects of) desires, then it is said : 'He is united' (Yuktah). [Chapter 6 – Verse 18]

- When the mind abides in Atma then the meditator is detached from all sense objects, then he is called a Yogi.
- Meditation is a flow of chosen type of thought, not thought free, blankness or mere silence.
- Nirguna Ishvara happens to be the I, subject itself.

Dhyanam – Thinking – Flow of thought

Atma

- Nirguna Ishvara
- Subject
- Nididhyasanam after study.

Anatma

- Saguna Ishvara
- Objective world.
- Upasana on Rama, Krishna

3 stages of thinking

Atma Samyama

Dharana

- Introducing Atma thought.
- Remove objects of experience.
- Thoughts pertain to Atma.
- Introduction of Atmakara Vritti is Dharana.

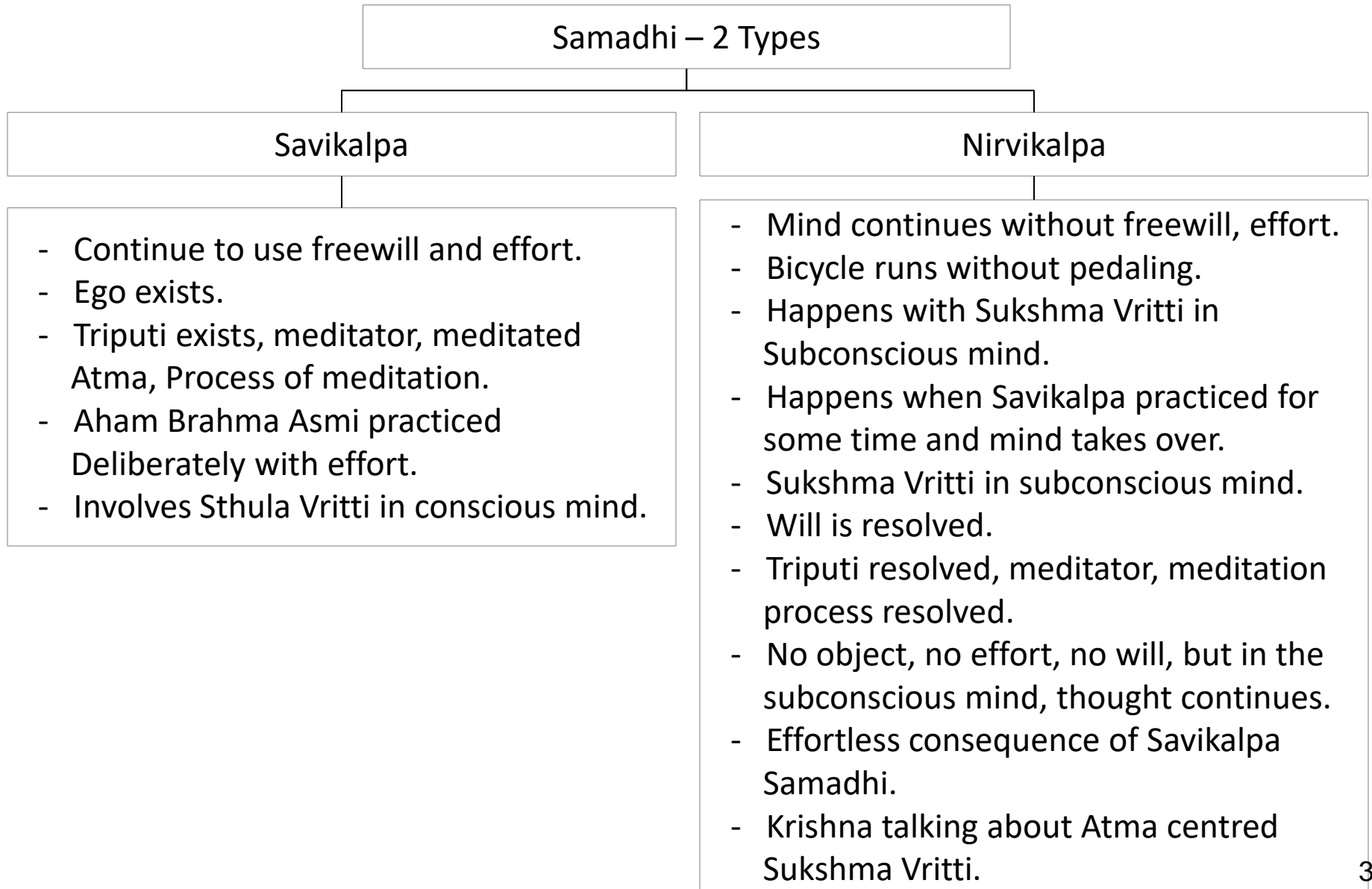
Dhyanam

- Atmakara Vritti Pravaha is Dhyanam.
- Use freewill and consistent effort.
- Disturbance exists.

Samadhi

- Absorbed in Atma thought without disturbance.
- Unbroken flow of same thought.
- Absorbed in object of meditation.
- Mental absorption is called Samadhi.

- Samadhi is natural condition of mind which everyone has got.
- We use it for experiencing Tv, Cricket, cards.
- It should be practiced in the case of Atma.



a) Sarva Kamebyah Nisspruha :

- Meditator gets detached from all external objects including body and mind.
- In Atma Jnanam, one deliberately withdraws mind from the world.

b) Chittam Viniyatam :

- **Restrained mind enjoys thoughts of Vedanta :**
 - Jagat Mithya
 - Brahma Satyam
 - Aham Brahma Asmi.
- This is done by Dharma, Dhyanam and Samadhi.
- Samadhi depends on our effort and also on our Prarabda.
- Samadhi is not compulsory for liberation.
- Understanding the teaching and assimilation is compulsory.

c) Ukta iti Uchyate :

- Samadhi is a possible climax.

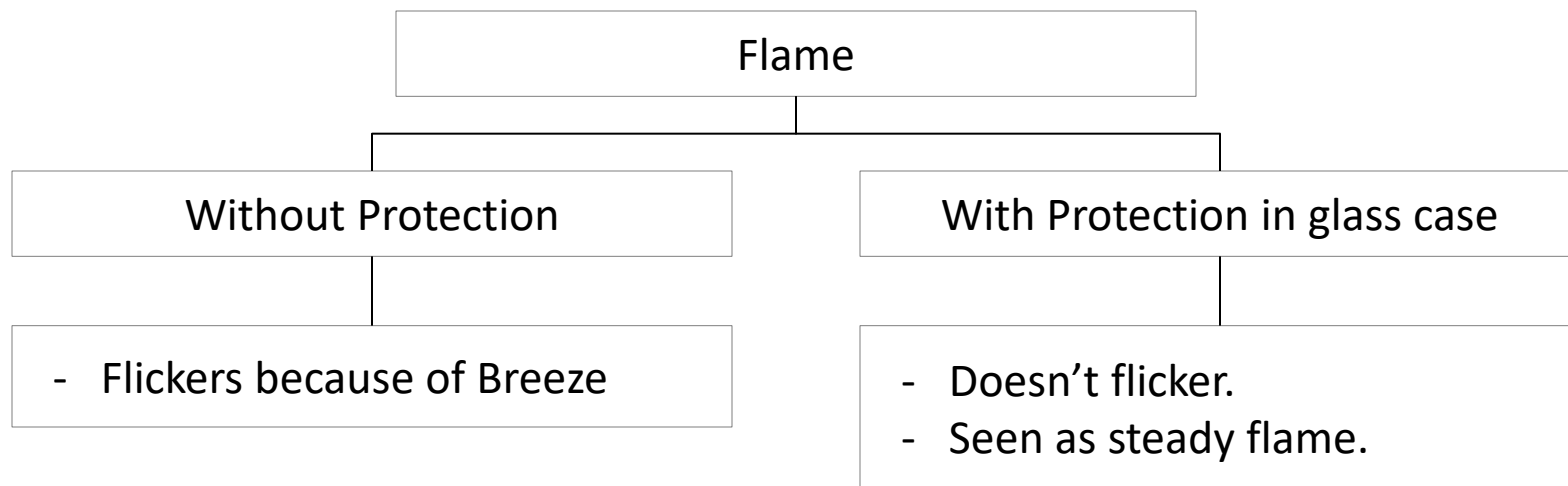
Verse 19 :

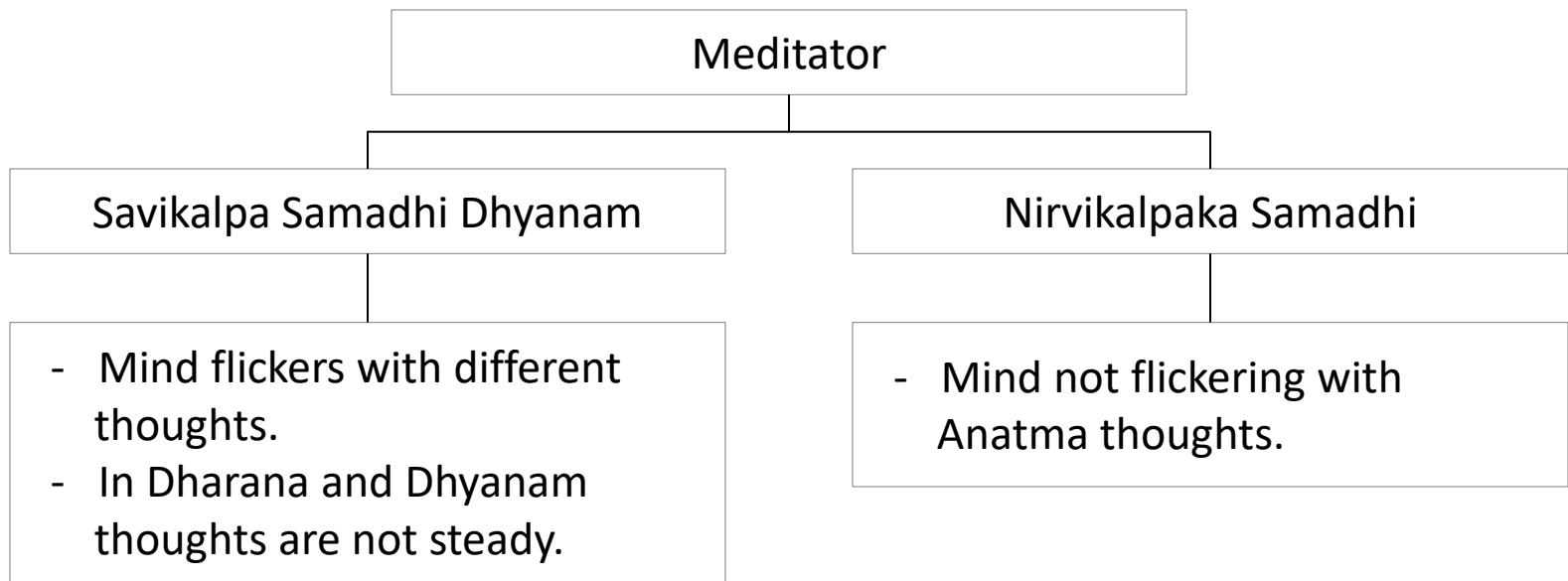
यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāasthah
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

- How is a yogis mind who practices Samadhi, Dhyana Yoga?
- Restrained mind is like a lamp in a windless spot which does not flicker.





a) Nivaathastah Dipah :

- Vatha = Wind
- Nivatha = Windless
- Lamp in windless spot.

b) Na Ingate :

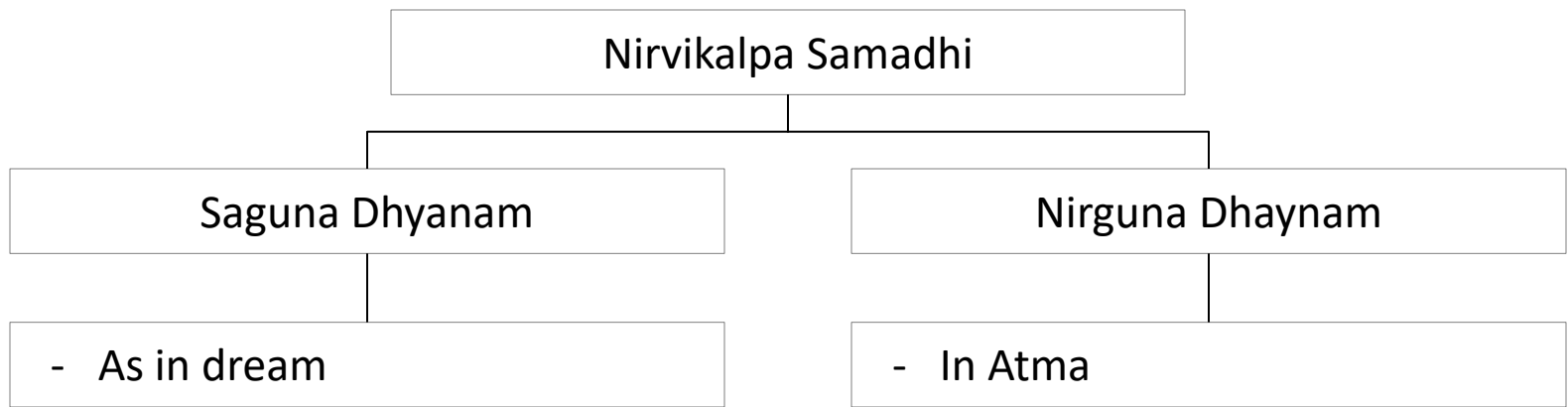
- Which does not flicker.

c) Saa Upama :

- Is example to describe mind of a Yogi.

d) Yeta Chittasya :

- The meditator who has gone through Dharna, Dhayanam, and Savikalpa Samadhi and entered spontaneous meditation, mind in Nirvikalpa Samadhi.



e) Atmanam Yogam Yunjaate :

- This happens to a person who practices Dhyana Yoga.

Verse 20 :

यत्रोपरमते चित्तं
निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं
पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatrōparamatē cittam
niruddham yōgasēvayā |
yatra caiva'tmanātmānam
paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his won Self; [Chapter 6 – Verse 20]

7 Definitions of Nirvikalpa Samadhi : Verse 20 – 27

- Samadhi is where the mind restrained by practice of meditation, quietens and where one perceives the Atma with pure mind and rejoices in the Atma.

1) Chittha Uparamanam :

- Deep mental quietitude where the mind is free from Anatmakara Vritti.
- All thoughts centred on Atma Vritti.
- Ego not evoked, I am Karta, Bokta not there.

b) Yoga Sevaya Nirutham Chittam Sa Eva :

- Through Dharana, Dhyana, Samadhi, mind is regulated, directed.

c) Uparamate :

- Mind subsides.
- Atma thought is not mental disturbance.
- No deliberate effort, therefore Manas Shanthi.

2) Atma Darsanam :

- One invokes self knowledge in the form of Sthula, Sukshma, Karana Vyatirikta, Avastha Traya Sakshi, Panchakosha Vilakshana Satchitananda Swaroopa.
- One invokes and claims Atma Svaroop in Nididhyasanam.

Verse 21 :

सुखमात्यन्तिकं यत्तद्
बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं
स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

sukham ātyantikam yat tad
buddhigrāhyam atīndriyam ।
vētti yatra na caivāyam
sthitaścalati tattvataḥ ||21||

When, he (the yogi) feels that infinite Bliss, which can be grasped by the (pure) intellect and which transcends the senses – wherein established he never moves from the reality; [Chapter 6 – Verse 21]

3) a) Atyanthika Sukham :

- Samadhi is a state where the meditator claims the highest, limitless Sukham.

b) Vethi :

- Knows
- Not experiential Ananda.
- Limitless pleasure happens to be “I” myself, real Svaroopam.

Reflected Face	Original Face
<ul style="list-style-type: none">- Can be seen- Not permanent- Available only when medium available.	<ul style="list-style-type: none">- Cannot be seen- Permanently there.- When Reflected face / Ananda / Atma goes, I the original remain.- I claim Ananda born out of claiming my nature.

c) Budhigrahyam :

- Attained through knowledge.

d) Athindriyam :

- Beyond all sense pleasures which are subject to arrival and departure.

4) a) Tatvanishta :

- Remaining in Svarupa Ananda.

b) Na Chalati :

- Meditator does not slip away because in Samadhi, he has got a continuous flow of thought that I am original Ananda.
- External Ananda comes and goes, but original Ananda is my own nature.
- Nirvikalpa Samadhi is abiding in ones own nature, Aham Ananda, not a thoughtless state.

Verse 22 :

यं लब्ध्वा चापरं लाभं
मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन
गुरुणापि विचाल्यते ॥ ६-२२ ॥

yaṁ labdhvā cāparam lābhaṁ
manyatē nādhikaṁ tataḥ |
yasmin sthitō na duḥkhēna
guruṇā'pi vicālyatē ||22||

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

5) a) Atyanthika Labha :

- Pratibimba Ananda is reflected Ananda coming when sense objects are in contact with sense organs, food, music.
- Ananda is experienced for some time and then they disappear, transitory.
- Bimba Ananda can be gained by Atma Jnanam.
- Atma Ananda is not subjected to loss, Aathyanthika Labha.

b) Yam Labhdva :

- After claiming the Atmananda.

c) Na Manyathe :

- A person does not consider any other pleasure (Aparam Labham) to be superior (Adhikam).
- Samadhi is like have UPS – generator – uninterrupted power supply.
- Claiming ones own Ananda Svarupa is the greatest accomplishment in life.

6) Athyanthika Dukha Nivritti :

d) Guruna Api :

- Even the greatest or the worst crisis in life.
- Guru – here means greatest pain, intense pain, not teacher.
- Greatest unfavourable situation can take only reflected Ananda and not original Ananda.
- Yogis have same balanced state of mind, freedom from all forms of grief or sorrow.

e) Yasmin Sthitha :

- Remaining in Samadhi.

f) Guruna Api Dukhena Vichalyayeti :

- Person does not get affected by the worst sorrow.

Verse 23 :

तं विद्याद् दुःखसंयोग
वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्योः
योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

taṃ vidyād-duḥkhasaṃyōga
viyōgaṃ yōgasamjñitam |
sa niścayēna yōktavyaḥ
yōgō'nirviṇṇacētasā || 6-23 ||

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

7) Dukha Samyoga Viyoga :

- Infinite Ananda not subject to loss, gained by dropping false notion about myself.
- We are born with basic misconception that we have to get Ananda from outside only.
- I assume my nature is Dukham.
- In Vedanta, this notion is removed.
- Atma Ananda is Dukha Samyoga – Viyoga.
- Dropping Imaginary sorrow is Atmananda.

a) Yokthavyah :

- Samadhi should be practiced by every spiritual seeker.

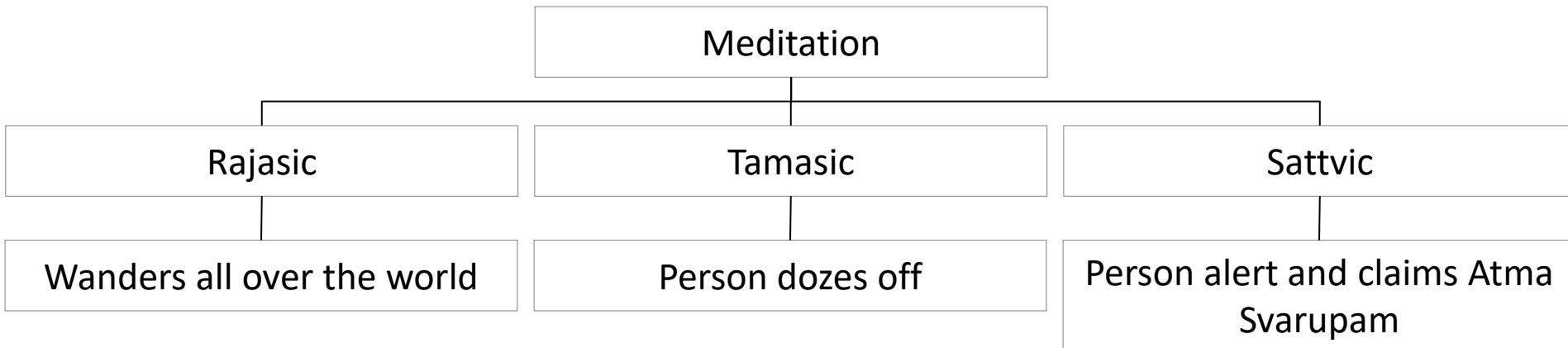
b) Nischayena :

- With determination, commitment.
- **Biggest Advantage :**
World can't threaten me.
- I allow others to depend on me emotionally but I don't depend on them.

Love	Attachment
- Allow others to depend on me.	- I depend on others emotionally.

c) Anoirvinna Chethasa :

- With a tireless mind.



Samadhi :

- State which is dissociation from association with sorrow.

7 – Definitions of Nirvikalpa Samadhi

(Attained by Sravanam + Mananam + Nididhyasanam)

Chitha Uparamanam

Tatwa Nishta

Aathyanthika Dukha Nivritti

Quietitude of the mind

Abiding in ones own real nature

Total freedom from all sorrow

Atma Darsanam

Aathyantika Labha

Dukha Samyoga Viyoga

Vision of the self

Highest Gain

Negation of imaginary sorrow

Aathyanthika Sukham

Claiming highest Ananda as oneself.

Verse 24 :

सङ्कल्पप्रभवान्कामान्
त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं
विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavān kāmān
tyaktvā sarvānaśēṣataḥ |
manasaivēndriyagrāmaṃ
viniyamya samantataḥ || 6-24 ||

Abandoning, without reserve, all desires born of sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]

Having given up all desires born out of fancies, one :

- Should restrain the group of sense organs from all directions of the mind.

a) Sankalpa Prabhavan Kaman :

- Various future plans born out of imagination.

b) Aleshatah Tyaktva :

- Having given up such thoughts in meditation.

c) Manasaiva Indriyagramama Viniyamya :

- Restraining group of sense organs.

Verse 25 : Important Verse

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigṛhītayā |
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Withdraw mind gradually by the intellect which is endowed with will.
- Having made the mind abide in Atma, one should not think of anything else.
- Withdraw outgoing mind.

a) Sanai Sanai :

- Step by step, gradually withdraw by 1st stage.

I) Drk Drsihya Viveka :

- Whatever I experience is an object, I am different from that the experiencer.
- In meditation, should tell myself.
- I am experiencer, Sakshi Chaitanyam, the observing consciousness.

- Universe is an object, hollow, empty, bundle of names and forms, without Sat, Chit, Ananda.
- I am Sat, Chit, Ananda.

2nd Stage :

- Pancha Kosha Viveka.
- I am not Annamaya, Pranamaya, Manomaya, Vigyana Maya, Ananda Maya (Sub-Conscious).
- Body is temporary medium, born out of Pancha Kosha, given to me by the Lord.
- Body born out of Pancha butas and resolve into the same.

Pranamaya Kosha :

- Physical system.
- Vivekchoodamani deals with each Kosha.

a) Uparamate :

- One should withdraw.
- How?

b) Drithi Grehithaya :

- With Buddhi which has perseverance and will power to remain in each Kosha and drop.

Auto suggestion before Meditation :

- Next 15 minutes, I will not think of Anatma related thoughts.
- Put this in sub-conscious mind.
- When mind wanders, red light will glow.
- This is called Drithih – will power.

c) Atma Samstham Manah Krethva :

- I am neither the thought or silence but witness of thoughts and silence.
- I am not part, product, property of body, not destroyed when body perishes.
- I deliberately entertain this thought pattern in meditation.
- Make the mind dwell on Atma.
- This thought should be continuous without interruption of any other thought.
- Uninterrupted flow is called Dhyanam, when this becomes effortless, it is called Samadhi.
- Effort is called Dharana.

d) Na Kinchit Api Chinthayeth :

- May you not entertain any Anatma thought.

Verse 26 :

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati
manaścañcalamasthiram ।
tatastatō niyamyaitad
ātmanyēva vaśam nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- One should bring back the fickle unsteady mind under the control of oneself by restraining from those objects due to which the mind goes out.
- Because of habit, the mind runs into family problems.

a) Chanchalam Asthiram Manaha :

- Unsteady mind.

b) Yata – Yata :

- Anathma Vastu.

c) Nishcharati :

- Will go out I want to dwell on Atma, but the mind goes to Anatma.

d) Tata Tata Mana Niyamya :

- Having withdrawn the mind.

e) Atmanieva Vasam Nayeth :

- May you bring under the field of Atma.
- Vasam – means under control of Atma. This comes under Dharana and Dhyanam.

Verse 27 :

प्रशान्तमनसं ह्येनं
योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं
ब्रह्मभूतमकल्मषम् ॥ ६-२७ ॥

praśāntamanasaṃ hyēnaṃ
yōginaṃ sukham uttamam ।
upaiti śāntarajasaṃ
brahmabhūtamakalmaṣam || 6-27 ||

Supreme bliss verily comes to this yogi, whose mind is quite peaceful, whose passion is quietened, who is free from sin and who has become Brahman. [Chapter 6 – Verse 27]

Samadhi :

- Supreme Ananda comes to this Yogi, who is free from impurities, whose agitations have subsided, whose mind is totally tranquil and who has become Brahman.
- When a person practices Dharana and Dhyanam for a long time, the absorption of the mind becomes natural called Sahaja Samadhi.
- One part of the musician's mind is constantly aware of the Sruti.
- When one practices Nidhdyasanam for a long time, Aham Brahma Asmi will always be in subconscious mind even when we are engaged in day to day worldly affairs.
- “I” Chaitanya Tatvam, am ever present, unaffected by all the transaction.
- The real “I” is called witness consciousness.
- I, the Atma am same behind all bodies.
- **Example :** Thread in a Garland of flowers.

- Sutra Atma continues eternally.
- Nididhyasanam makes me stand apart from the body mentally.
- I look at the body objectively.
- Whatever happens to the body is a natural process, I need not worry.
- The non-forgetfulness of higher nature is called Jnana Nisha, Dhyana Phalam, Sahaja Samadhi.

a) Uttamam Sukham Upaiti :

- The highest Ananda goes to the meditator.
- Ananda comes to him, he does not go in search of Ananda.
- All the experiential pleasure which come and go are the reflection of my own original Ananda.
- Uttama Ananda is Jnana Ananda, knowledge that I am the only source of Ananda (Buddhi Grahyam – in verse 21).

सुखमात्यन्तिकं यत्तद्
बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं
स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

**sukham ātyantikaṁ yat tad
buddhigrāhyam atīndriyam ।
vētti yatra na caivāyaṁ
sthitaścalati tattvataḥ ||21||**

When, he (the yogi) feels that infinite Bliss, which can be grasped by the (pure) intellect and which transcends the senses – wherein established he never moves from the reality; [Chapter 6 – Verse 21]

b) Santha Rajasam :

- Free from Rajo Guna, disturbing thoughts, has calm mind.
- Santhoham is a thought but not a disturbance.
- Every thought not a disturbance.

c) Akalmashah :

- Free from Tamasic thought in the form of sleep.

d) Prasantha Manasam :

- Satvic predominant mind.
- Mind calm, awake, free from stress and strain.

e) Brahma Bhutam :

- Meditator becomes Brahman by practicing Satvika Vritti, Vedantic meditation.

Verse 28 :

युञ्जन्नेवं सदात्मानं
योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शम
अत्यन्तं सुखमश्नुते ॥ ६-२८ ॥

yuñjannēvaṁ sadātmānaṁ
yōgī vigatakalmaṣaḥ |
sukhēna brahmasaṁsparśam
atyantaṁ sukhamaśnutē ||6-28||

The yogi, always engaging the mind thus (in the practice of yoga), freed from sins, easily enjoys the infinite Bliss of “Brahman-contact”. [Chapter 6 – Verse 28]

- Constantly engaging the mind, the purified Yogi attains limitless Ananda which belongs to Brahman,.
- Yogi learns to invoke his higher nature at his free-will.

a) Apariharya :

- Choiceless situations in life, when seen from higher plane, impact comes down.
- Sunlight overpowers starlight during day time.
- Jnani invokes the higher nature when problem arises.

b) Sada Atmanam Yunjathe :

- Atma – here means mind.
- Regulating or fixing the mind upon higher nature.

- At will he is able to withdraw from lower nature to higher nature.
- For us there is a small gap, moment between experience and reaction.
- If we practice deliberately to watch the gap, we can respond thoughtfully.

c) Yogi Vigatha Kalmasha Bhavathi :

- Meditator is free from impurities of anger, fear, shouting, Frequency / Intensity / Response comes down.

d) Sukhena Atyantam Sukham Asnuthe :

- Effortlessly invokes highest Atmananda.
- Even if Prarabda Ananda is not there, I am there.

e) Brahma Samsparsham :

- It belongs to the higher nature, Brahman.
- What is perfection in Yoga?

Verse 29 – 32 :

Verse 29 :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtaastham ātmānaṃ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Meditator perceives the Atma in all beings and all beings in Atma. He has the same vision everywhere.

Example :

Wave	Water
<ul style="list-style-type: none">- Dvaita, Anatma Darshanam- Name and form.- See birth, death, mortal.	<ul style="list-style-type: none">- Advaita, Atma Darshanam.- One substance.- Water is there eternally, immortal.

Jiva	Paramatma
<ul style="list-style-type: none"> - Many names and forms. - Biodata following, I am. 	<ul style="list-style-type: none"> - Wise sees one inherrent Atma in all. - Sat, Chit Atma common to all, indicated as Aham, I am. - I = Chit - Am = Existence, Sat

a) Atmanam Pasyathi :

- Sees the Atma in himself.

b) Sarva Boothani Atmani :

- Wise sees Atma behind all bodies and minds.
- All depend on Sat Chit Atma for existence.

Consciousness	Matter
Satyam	Mitha, Nama Rupa
Waker's mind	Svapna mind
- Waker rests on Atma.	- Rests on the wakers mind.

c) Ikshate :

- Jnana Nishta perceives this fact in all transactions.
- Such a Jnani is called Yoga Yuktha Atma. Mind endowed with knowledge all the time.

d) Sarvatra Sama Darshanam :

- Sees oneness in all.

Verse 30 :

यो मां पश्यति सर्वत्र
सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि
स च मे न प्रणश्यति ॥ ६-३० ॥

yō māṃ paśyati sarvatra
sarvaṃ ca mayi paśyati |
tasyāhaṃ na praṇaśyāmi
sa ca mē na praṇaśyati || 6-30 ||

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]

- I am not lost to him who sees me everywhere and sees everything in me. He also is not lost to me.
- When Jnani sees the inner essence Atma everywhere, Sarvatra Atma Darsanam, it is Sarvatra Ishvara Darsanam because Atma and Ishvara are essentially one and same only.
- Truth of wave and ocean is water.
- Truth of Jivatma and Paramatma is Sat Chit Ananda Atma.

a) Yaha Mam Sarvatra Pashyati :

- One who is seeing atma everywhere is seeing me everywhere.
- Self realisation and god realisation are one and same.

Initial Stage	Ultimate Stage
<ul style="list-style-type: none"> - Puranas : Bagawan gives Darshanam and goes. - Finite God. 	<ul style="list-style-type: none"> - Real God is Atma everywhere, can't come. - Every human being is temple of God. (Shiva Manasa Puja). - Heart is Sanctum. - Sakshi Chaitanyam is the real Atma.

c) Advaita Baktha Na Pranashyati :

- Bhagavan never disappears from his sight.

d) Saha Cha ma na Pranasyathi :

- Such a devotee does not disappear for me also.
- Highest Baktha is Advaita Bakta – liberated Bakta.

Verse 31 :

सर्वभूतस्थितं यो मां
भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि
स योगी मयि वर्तते ॥ ६-३१ ॥

sarvabhūtasthitaṃ yō māṃ
bhajatyēkatvamāsthitaḥ ।
sarvathā vartamānō'pi
sa yōgī mayi vartatē || 6-31 ||

He, who, being established in unity worships Me, dwelling in all beings, that yogi abides in Me whatever be his mode of living. [Chapter 6 – Verse 31]

- The one who has attained the vision of oneness worships me who am present in all beings.
- The Advaita Bhakta is the greatest devotee of the Lord.
- The constant awareness of Ishvara in everything including himself is the expression of his Devotion or Puja.
- Reverential attitude towards the entire creation is the real worship.
- Non-forgetfulness of the presence of God is the worship.

Nara	Ayanam
All living beings	Residence, abode

- Bodies are many, the indweller Bhagavan is one.
- Jnani worships him all the time, whatever be his life style.
- Krishna says here, such a Jnani ever abides in me.

Verse 32 :

आत्मौपम्येन सर्वत्र
समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं
स योगी परमो मतः ॥ ६-३२ ॥

ātmaupamyēna sarvatra
samaṁ paśyati yō'rjuna |
sukhaṁ vā yadi vā duḥkhaṁ
sa yōgī paramō mataḥ || 6-32 ||

He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, is regarded as the highest yogi. [Chapter 6 – Verse 32]

- That Yogi who sees pleasure and pain alike in all is the greatest Yogi.
- Saintliness is enjoying a sensitive mind which can experience the feeling of others when ones own Dehabimana comes down.

a) Sarvatra :

- In all trying situations.

b) Samam Pashyati :

- Jnani looks objectively at his decision.

c) Athmaupamyena :

- Identifying himself with others around.

d) Sukham Va Yadiva Dukham :

- In pleasure and pain, Jnani is objective and considerate.

e) Parama Yogi :

- Such a Yogi is a Jeevan Mukta.

Topic 5 : Obstacles to Dhyanam

Verse 33 – 36 :

Verse 33 :

अर्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः
साम्येन मधुसूदन ।
एतस्याहं न पश्यामि
चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३ ॥

arjuna uvāca
yō'yaṃ yōgastvayā prōktaḥ
sāmyēna madhusūdana |
ētasyāhaṃ na paśyāmi
cañcalatvāt sthitiṃ sthirām ||6-33||

Arjuna said : This ‘Yoga of equanimity’, taught by Thee, O slayer of Madhu, I see not its enduring continuity because of the restlessness (of the mind). [Chapter 6 – Verse 33]

- Because of restlessness of mind, I can't have the sameness of vision.

Dhyana Pratibandha :

- Wandering restless nature of the mind (Vikshepa or Pre-occupation of mind).
- Assimilation, Jnana Nishta, requires dwelling on the teaching.
- Big gap between what I know and what I am.

a) Ayam Yogah Tvaya Proktaḥ :

- Vedantic meditation.

b) Samyena :

- Samatva Darshanam.
- Vision of Sameness.
- Same as Atma Darshanam.

c) Aham Etasya Sthiram Sthitim Na Pashyami :

- I am not able to meditate continuously.

d) Chanchalatvat :

- Because of very fickle, distracted, preoccupied mind.

Verse 34 :

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham |
tasyāhaṃ nigrahaṃ manyē
vāyōriva suduṣkaram || 6-34 ||

The mind verily is, O Kṛṣṇa, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

4 Characteristics of mind

Chanchalam

- Fickle
- changing all the time.
- Unsteady

Pramathi

- Turbulent
- Affects sense organs and body.
- Churns my mind.

Balavad

- Strong
- Not Amenable for control.

Dridam

- Holds to objects firmly.

a) Tasya Nigraham :

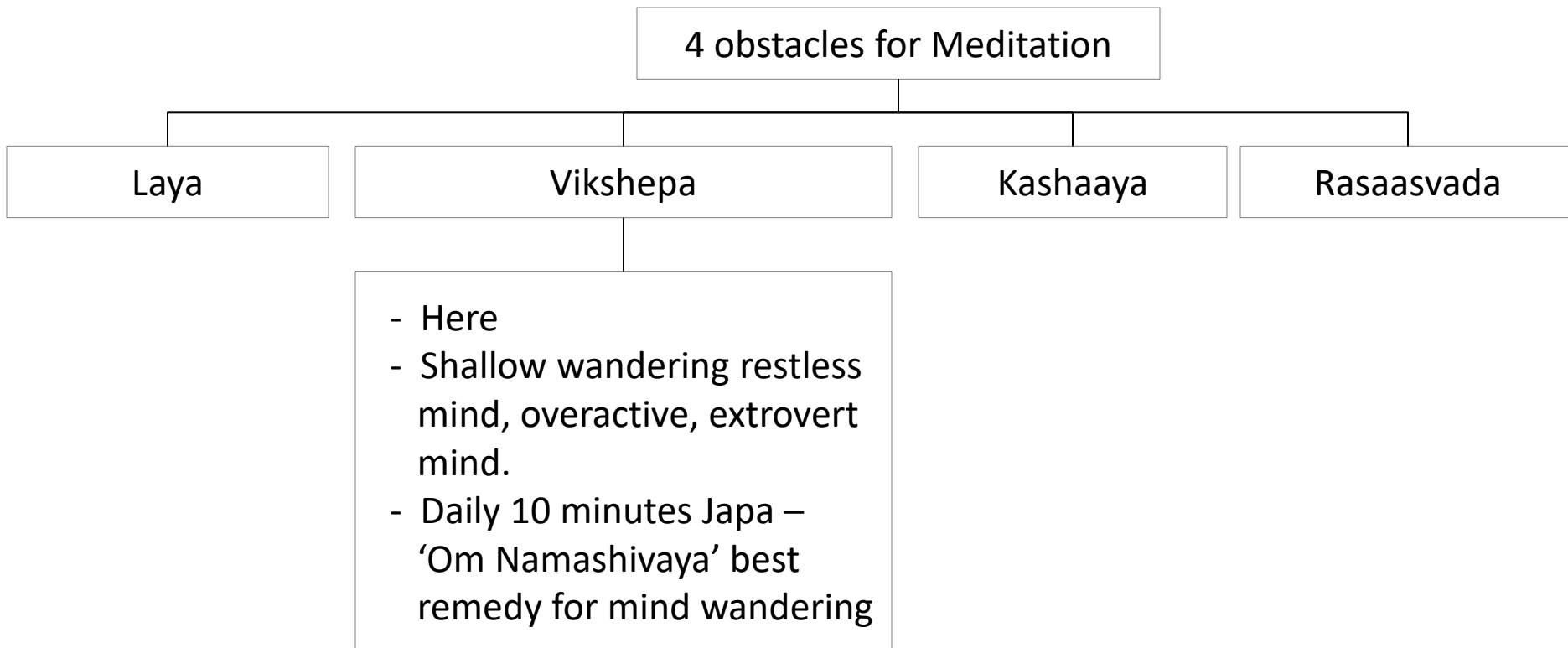
- Regulation, mastery, control.

b) Su Dushkaram :

- Is extremely difficult.

c) Vayoriva :

- More difficult than restraining the wind, without form, shape.
- Can't hold or restrain mind easily.
- How should one then practice Vedantic Meditation?



- What is the Remedy?

Verse 35 + 36.

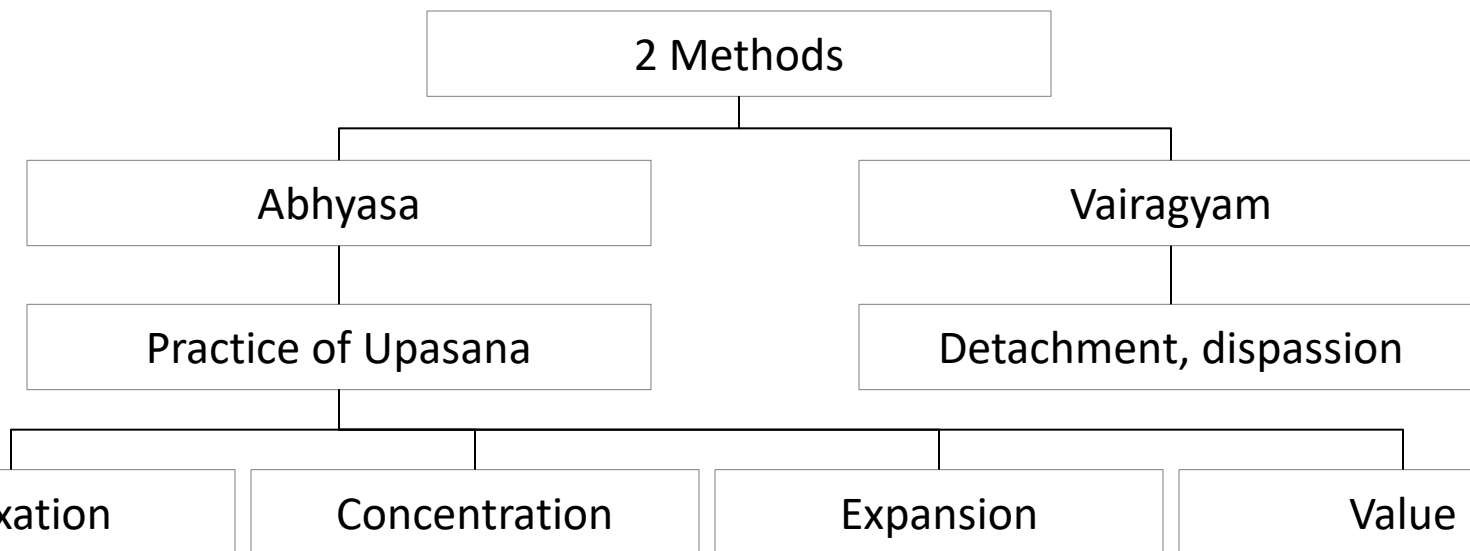
Verse 35 :

श्रीभगवानुवाच ।
असंशयं महाबाहो
मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca
asamśayaṁ mahābāhō
manō durnigrahaṁ calam ।
abhyāsēna tu kauntēya
vairāgyēṇa ca gr̥hyatē ॥ 6-35 ॥

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained. [Chapter 6 – Verse 35]

- Problem is universal.
- Krishna says here it is Durnigraham – difficult, not impossible to control (Anigraham).



- Mind is a powerful instrument, needs proper training, to do what we want it to do.
- Make Atma Jnanam a priority in life for attaining peace, security.
- The more you study, you will understand it is the source of Joy, peace, security.

Vairagyam :

- When I have attachment or hatred towards any object in creation, the object will occupy my mind.
- This Raga and Dvesha is caused by Moha, misconception. We look upon world as a source of happiness or sorrow.
- Have Viveka, world is not source of Joy or sorrow.
- By Viveka, develop Vairagyam, reduce likes and dislikes.
- By long practice and by reducing our likes and dislikes, we can master the mind.

Verse 36 :

असंयतात्मना योगः
दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता
शक्योऽवाप्तुमुपायतः ॥ ६-३६ ॥

asaṁyatātmanā yōgaḥ
duṣprāpa iti mē matiḥ ।
vaśyātmanā tu yatatā
śakyō'vāptumupāyataḥ ॥ 6-36 ॥

Yoga, I think, is hard to be attained by one of uncontrolled self; but the self-controlled, striving, can obtain it by (proper) means. [Chapter 6 – Verse 36]

- Dhyana Yoga is difficult with unrestrained mind.
- It can be attained by the mind.
- It can be attained by the self – controlled who strives through proper means.

a) Asamyathatmana :

- Without mastering the mind by Abhyasa and Vairagyam, Vedantic meditation will not work.

b) Dushprapa :

- It is impossible to accomplish.

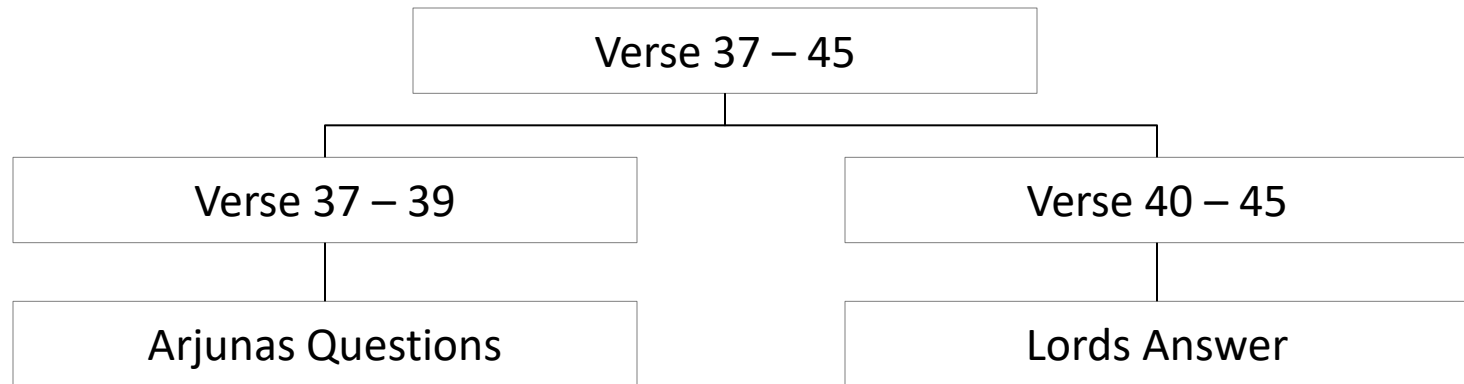
c) Upayatha Vasyathmana :

- With mastery of mind instrument, one can command the mind.
- We must allot some time regularly to sit quiet for 10 minutes.

d) Yatata :

- When you have mastered the mind Vedantic meditation is easily possible, every single minute you sit is the practice.

Topic 6 : Yogabhashta



Verse 37 :

अर्जुन उवाच ।
अयतिः श्रद्धयोपेतो
योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं
कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

arjuna uvāca
ayatiḥ śraddhayōpētaḥ
yōgāccalitamānasaḥ |
aprāpya yōgasamsiddhiṁ
kāṁ gatiṁ kṛṣṇa gacchati || 6-37 ||

Arjuna said : When a man, though possessed of faith, is unable to control himself, whose mind wanders away from yoga, to what end does he – having failed to attain perfection in yoga – go, O Kṛṣṇa?
[Chapter 6 – Verse 37]

Arjuna :

- If one is indowed with faith but whose effort is insufficient and mind has strayed away from Dhyana Yoga, What does he attain?

1st Pessimistic Thinking :

- What type of birth will I have if I fail in spirituality.

Do Rituals	Jnana Yoga
Go to Svarga	Moksha

- If no success in Jnana Yoga, I would have been failure in both.

a) Ayathi :

- Suppose, somebody else.

b) Alpaprayathna :

- Puts insufficient effort.

c) Yoga Chalitha Manasa :

- Slips away from Aham Brahma Asmi – iti Nishta, no Sthira Prajna, Atma Nishta, not Jeevan Muktha, slipped Yoga Samadhi.

d) Aprapya :

- Does not attain Samadhi, the result, Moksha.

e) Kam Gathim Gachhati :

- What type of rebirth such a person will have?

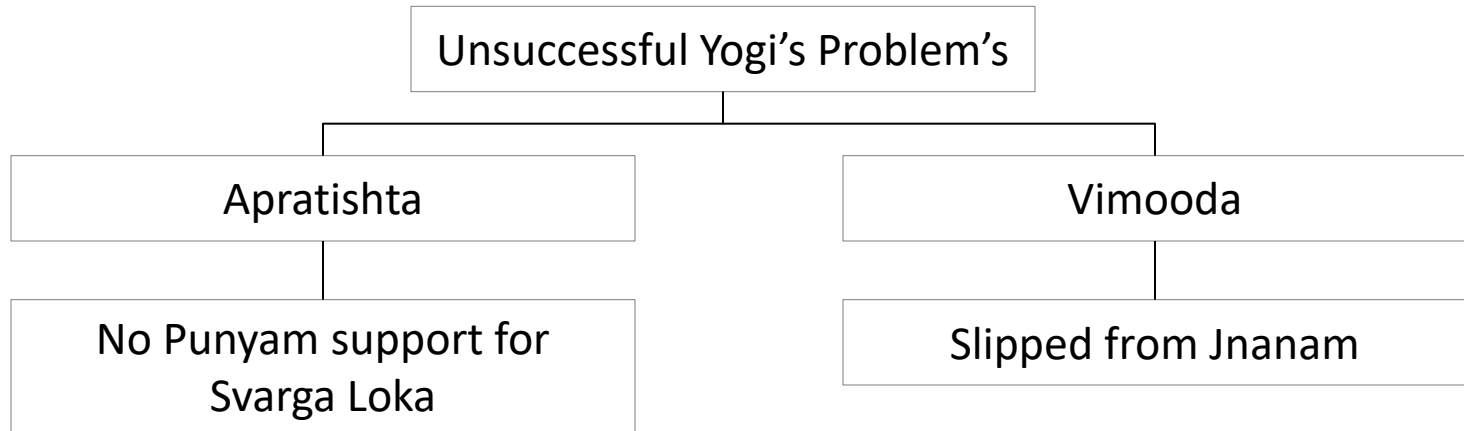
Verse 38 :

कच्चिन्नोभयविभ्रष्ट
छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो
विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

kaccinnōbhayavibhraṣṭaḥ
chinnābhramiva naśyati |
apratiṣṭhō mahābāhō
vimūḍhō brahmaṇaḥ pathi ||6-38||

Fallen from both, does he not, O mighty-armed, perish like a rent cloud, supportless and deluded in the path of Brahman? [Chapter 6 – Verse 38]

- Oh Krishna, does not the supportless Yogi perish like a scattered cloud?



a) Brahmana Padhi :

- The pursuit of Brahman.

b) Vimooda :

- Deluded, slipped, failed from Brahma Marga.

c) Ubhaya Brashta :

- Lost both.

d) Nashyati :

- Will he not perish, get inferior Janma.

e) Chinna Abra :

- Small cloud which got separated from the huge body of a big cloud.
- Small cloud can be driven away by the wind.
- Such a Sadhaka is like the cloud, having lost both Punyam and Jnanam or Swarga and Moksham.

Verse 39 :

एतन्मे संशयं कृष्ण
छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य
छेत्ता न ह्युपपद्यते ॥ ६-३९ ॥

ētanmē saṁśayaṁ kṛṣṇa
chēttumarhasyaśēṣataḥ |
tvadanyaḥ saṁśayasyāśya
chēttā na hyupapadyatē || 6-39 ||

The doubt of mine, O Krsna, please dispel completely; because it is not possible for any one but you to dispel this doubt. [Chapter 6 – Verse 39]

- No other person except you can remove this doubt.
- You are the Karma phala Dhata and the lord who decides the next Janma.

a) Me Etat Samsayam :

- This doubt of mine.

b) Ashetah Chettum Arhasi :

- You should remove this doubt of Punar Janma completely.

c) Asya Chetha :

- No one else can clear this Apourusheya Vishaya doubt.

Verse 40 :

श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र
विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्
दुर्गतिं तात गच्छति ॥ ६-४० ॥

śrībhagavānuvāca
pārtha naivēha nāmutra
vināśastasya vidyatē |
na hi kalyāṇakṛt kaścid
durgatiṁ tāta gacchati ||6-40||

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to be good, O my son, ever comes to grief. [Chapter 6 – Verse 40]

Bhagavan Answered :

- There is no destruction for a seeker. Doer of good does not attain an evil end.
- Guarantee by Lord Krishna to all Vedantic Students – No inferior birth in next Janma.
- No rebirth if you assimilate teaching.

a) Tasya Vinasaka Na Vidyathe :

- No spiritual downfall.

b) Iha :

- In this life or the life after death.

c) Na Amutra :

- Or here after.

d) Tatha :

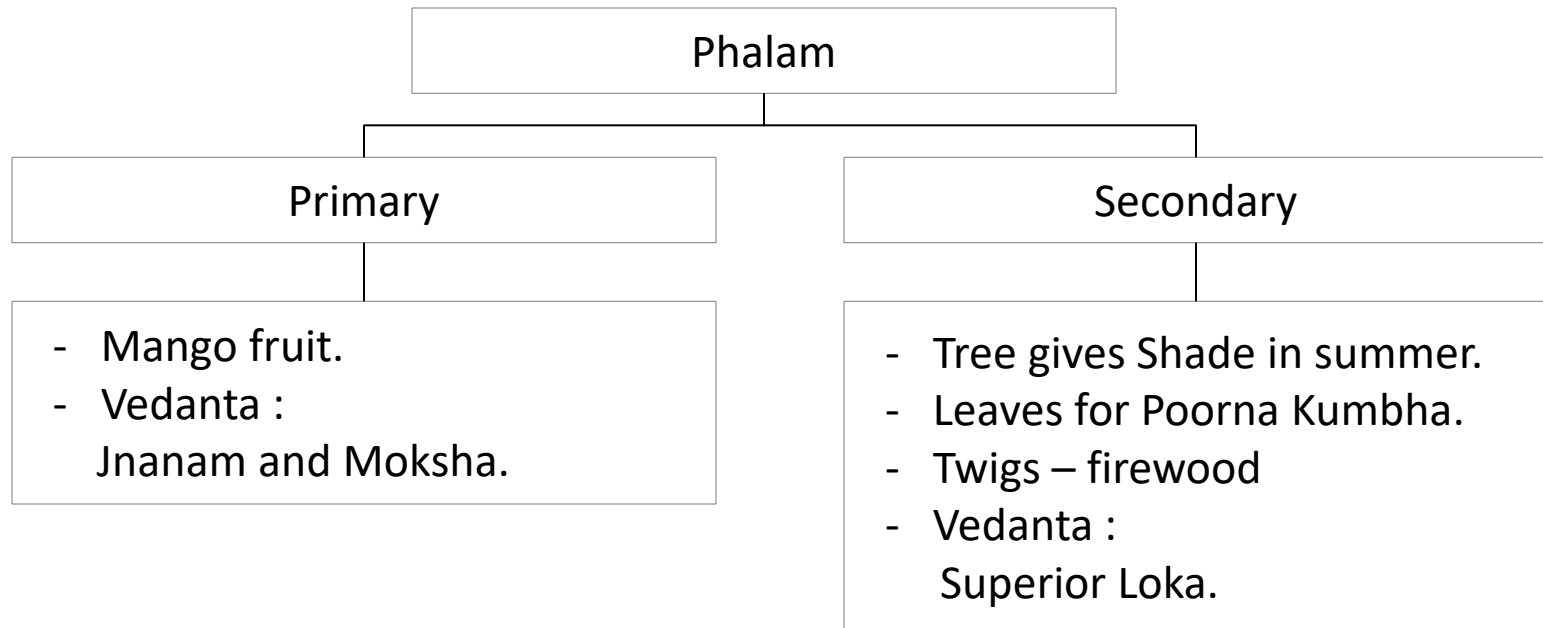
- Dear Son.

e) Kalyana Krethu :

- All spiritual activities are Mangalam Karma.

f) Na Gacchati :

- Performer never goes to a lower state.



Punyam of studying gita is more than :

a) Salila Jalam :

- Taking bath in sacred river.

b) Boodanam :

- Giving the whole earth as a gift.

c) Yajnam – Sahasram :

- 1000 Yajna.

d) Akhilam Devamcha Sampoojithah :

- Doing Puja to all Devatas.

e) Sradha :

- To uplift forefathers.

f) He will become worship by the whole world.

- Vedantic student will go to Swarga and get ideal condition to continue spiritual Sadhana.

Verse 41 :

प्राप्य पुण्यकृतां लोकान्
उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

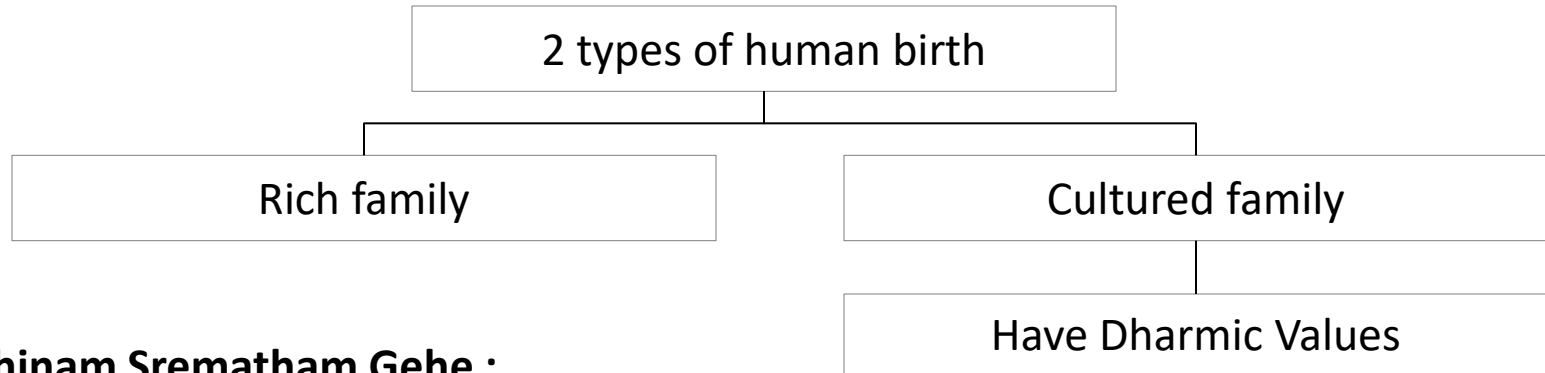
prāpya puṇyakṛtām lōkān
uṣitvā śāśvatīḥ samāḥ |
śucīnām śrīmatām gēhē
yōgabhraṣṭō'bhiajāyatē ||6-41||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

- Yoga Brashta is reborn in the family of the cultured and prosperous.

a) Saswathi Sama :

- Will live in Svarga for many years.
- Will take human birth to continue spiritual Sadhana.



b) Suchinam Srematham Gehe :

- Will use money for Panchamaha Yagya, build schools, support Ashrama, get Satsanga.

Verse 42 :

अथवा योगिनामेव
कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं
लोके जन्म यदीदृशम् ॥ ६-४२ ॥

athavā yōginām ēva
kulē bhavati dhīmatām |
ētaddhi durlabhataram
lōkē janma yadīdṛśam || 6-42 ||

Or, he is even born in the family of the wise yogis; verily, a birth like this is very difficult to obtain in this world. [Chapter 6 – Verse 42]

- Or otherwise, he is born in a family of wise Sages.

a) Yoginam Deemath Kule :

- Born in enlightened Jnani family.

Chandogya Upanishad :

- Father – Udhalaka
- Son - Svetaketu

Taittiriya Upanishad – Brighu Valli :

- Father - Brighu
- Son – Varuna
- This requires more Punyam.

b) Etat Idrisam Janma :

- Externally rare birth.

Verse 43 :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgam
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- Yogabrashta attains association with that knowledge which belongs to previous body and strives for liberation.
- Same mind of Poorva Janma continues in next Janma.
- Brain dies, mind survives.
- According to Punya Papa, next body.
- Spiritual Vasanas stored in the mind, more powerful than material Vasanas.
- Vasanas decides likes and dislikes of a person.

a) Tatra :

- In Rich, cultured, enlightened family.

b) Buddhi Samyogam Labathe :

- Spiritual genius, has connection with spiritual knowledge of previous Janma.

c) Booya Tat Yatate :

- Karma, money, sense pleasures do not attract him.

d) Samsidhi :

- Moksha alone attracts him.

e) Kurunandana :

- Oh Arjuna.

Verse 44 :

पूर्वाभ्यासेन तेनैव
ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य
शब्दब्रह्मातिवर्तते ॥ ६-४४ ॥

pūrvābhyāsēna tēnaiva
hriyatē hyavaśō'pi saḥ ।
jijñāsuraṇi yōgasya
śabdabrahmātivartatē ॥ 6-44 ॥

By that very former practice, he is borne on and gets attracted to the Highest inspite of himself. Even he, who merely wishes to know yoga, goes beyond the sabdabrahman. [Chapter 6 – Verse 44]

- Though not willing, he is drawn towards Jnana Yoga because of his previous practice, goes beyond Karma Khanda of Vedas.

a) Sah hi Hriyate :

- Spiritual genius is pulled, drawn towards Moksha Marga.

b) Avasaha :

- Helplessly, without will power, unknown current, previous Vasana Pushes him towards spirituality.
- **Example** : Sri Aurobindo.

c) Jingyasu Api Yogasya :

- Enters spirituality casually. Swims faster because of spiritual current.

d) Sabda Brahmati Vartate :

- Goes beyond Dharma, Artha, Kama – Karma Kanda.

e) Moksham Prapnoti :

- Attains infinite goal of Moksha.

Verse 45 :

प्रयत्नाद्यतमानस्तु
योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः
ततो याति परां गतिम् ॥ ६-४५ ॥

prayatnādyatamānastu
yōgī saṁśuddhakilbiṣaḥ |
anēkajanmāsamsiddhaḥ
tato yāti parāṁ gatim ||6-45||

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

- Striving diligently, becomes free from impurities and attains Moksha.

a) Samshudha Kilbisha :

- Wipes off impurities.

b) Aneka Janma Samsiddha :

- For yogi of present Janma and Yoga Brashta of past Janma, effort required is minimal.

c) Tatah Param Gatim Yaathi :

- Attains Moksha.

Topic 7 :

Conclusion : Verse 46 & 47

- Dhyana Prasamsa – Sthuti – glorification of Vedantic Meditation.

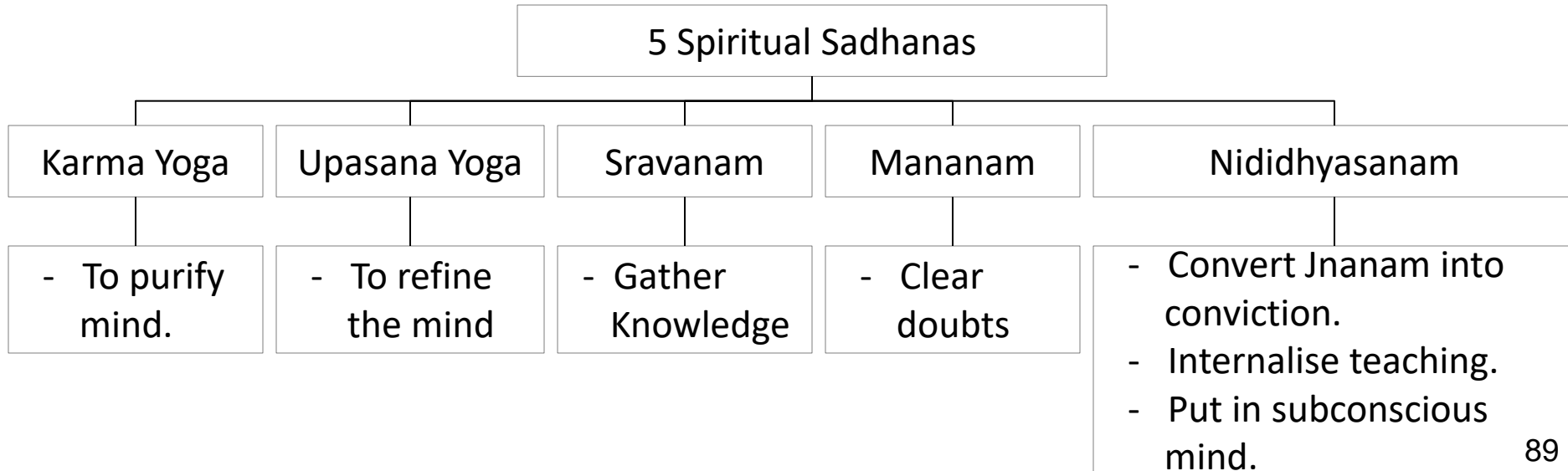
Verse 46 :

तपस्विभ्योऽधिको योगी
ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी
तस्माद्योगी भवार्जुन ॥ ६-४६ ॥

tapasvibhyō'dhikō yōgī
jñānibhyō'pi matō'dhikaḥ ।
karmibhyaścādhikō yōgī
tasmādyōgī bhavārjuna || 6-46 ||

The yogi is thought to be superior to the ascetics and even superior to men of knowledge (mere scholars) ; he is also superior to men of action; therefore (you strive to) be a yogi, O Arjuna. [Chapter 6 – Verse 46]

- Dhyana Yogi is the greatest among all yogis.



- One Sadhana will be predominant for a seeker.
- Nididhyasanam is closest to Moksha.

a) Yogi Adhikah :

- Nididhyasana Yogi is superior to.

b) Karmibhya :

- Karma Yogi.

c) Tapasvibhyah :

- Upasaka Yogi.

d) Jnanibhya Api :

- Jnana Yogi (Sravana, Manana).

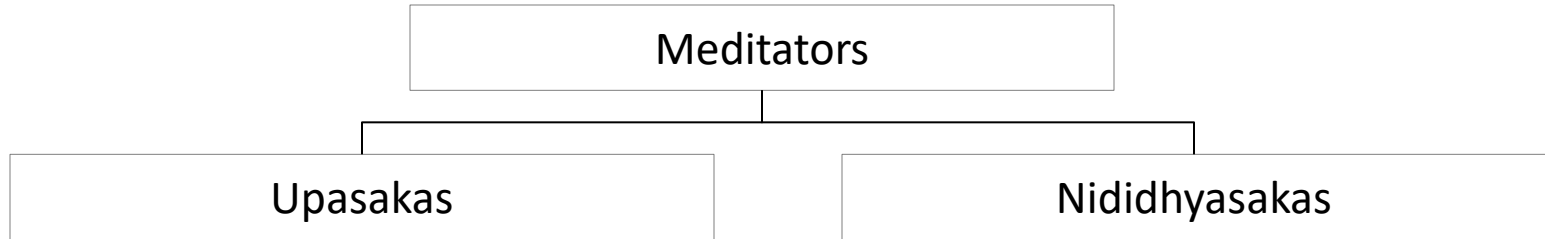
Verse 47 :

योगिनामपि सर्वेषां
मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां
स मे युक्ततमो मतः ॥ ६-४७ ॥

yōgināmapī sarvēṣāṃ
madgatēnāntarātmanā ।
śraddhāvān bhajatē yō mām
sa mē yuktatamō mataḥ ||6-47||

And among all yogis, he who, full of faith, with his innerself merged in Me, worships Me, is, according to Me, the most devout. [Chapter 6 – Verse 47]

- Among all Dhyana Yogis, one who meditates upon me with mind absorbed in Me is considered by me as the best.



Upasaka :

- Maintain Jiva – Ishvara division.
- Dvaitam maintained.
- Have Samsara, limitations.

Nididhyasanam :

- All divisions of Jeeva, Jagat, Ishvara go away.
- There is only Advaita Atma.

a) Sarvesham Yoginam Api :

- Among all meditators.

b) Yah Mam Bhajate :

- Nididhyasana Yogi meditates on me, the Lord.
- Aham Brahma Asmi iti, Abhedhena.

c) Antaratma :

- Here refers to mind.

d) Madgatham :

- Mind fixed without subject – object division.
- Example :
Wave – Ocean.

Enlightened wave :

- There is no ocean wave difference.
- No Jiva – Ishvara difference.
- Only water – only Atma Exists.

- When one realises that he is Atma Tatvam, then the differences are at Nama, Rupa, level only.
- He can meditate as “Aham Brahma Asmi”.

e) Sraddhavan :

- With Sraddha, faith.

f) Uktatamah :

- Such a person is considered as the greatest Yogi.
- This chapter dealt with Brahman – Knowledge and preparatory disciplines for self-realisation.



Summary - II



Chapter 6 – Summary – 47 Verses

(Atma Samyama Yoga)

Dhyana Yoga

(Mind regulation -
Meditation Yoga)

Introduction

- Meditation – not for Moksha, not means of knowledge, not for mystic experience.
- Meant for Receiving and assimilating Vedanta.
- Supportive discipline.
- Primary discipline is teaching.

Topic 1

- Bahiranga Sadhana.
- Verse 1 – 9 & 16 - 17

Topic 2

- Antaranga Sadhana
- Verse 10 – 12

Topic 3

- Dhyana and Svarupam and Dhyana Phalam.
- Verse 13 – 15 & 18 – 32

Topic 4

- Obstacles
- Verse 33 - 36

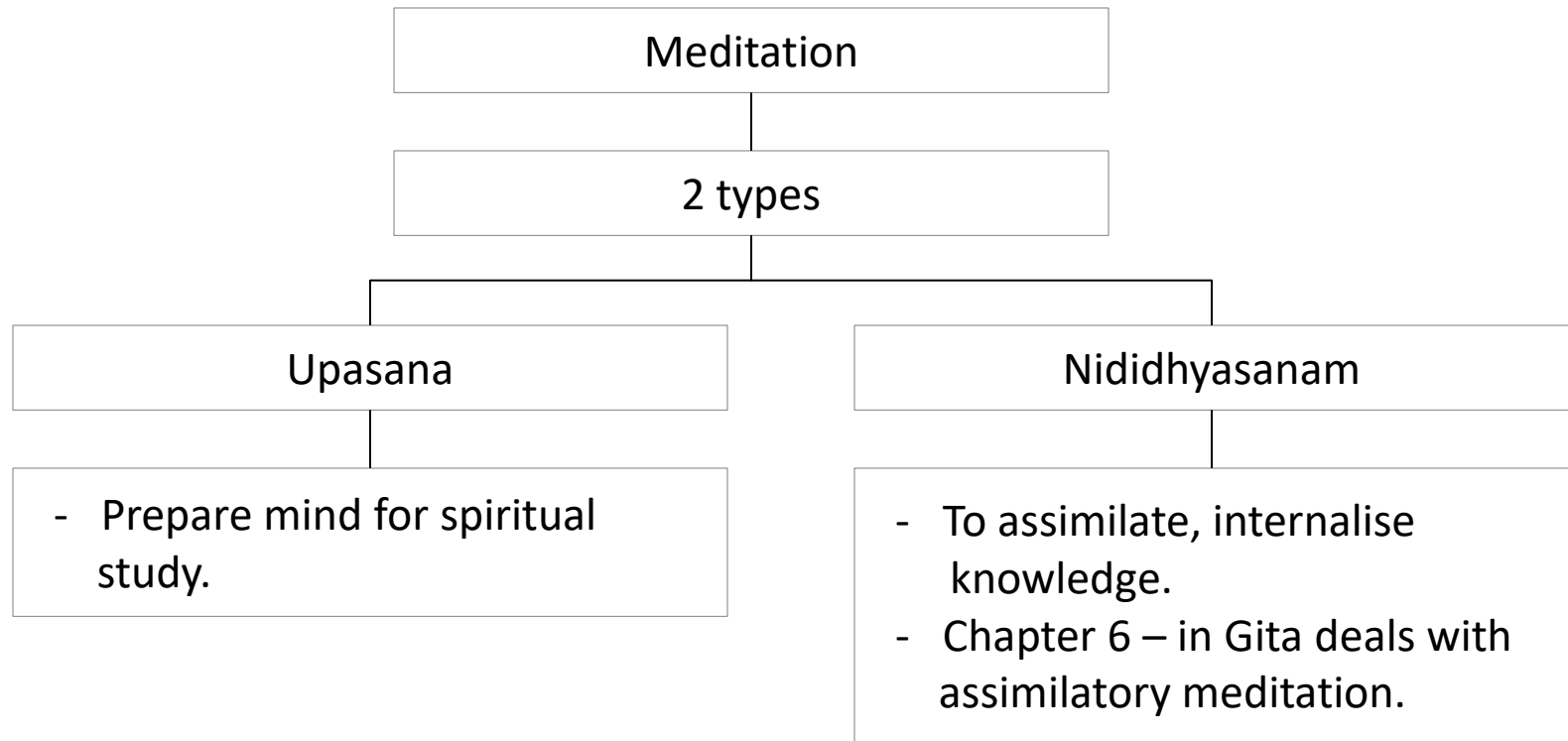
Topic 5

- Yoga Brashta
- Verse 37 – 45

Topic 6

- Glory of Dhyanam
- Verse 46 – 47

Introduction :



Topic 1 :

Bahiranga Sadhana :

- 5 disciplines – Verse 1 – 9 and Verse 16 – 17.

a) Self confidence :

- Atma Visvasah.

b) Self – effort :

- Atma Prayatnah.
- We should not be fatalistic.

- Everything not predetermined, destined.
- Work for your goal.
- Past Karma is called fate, one of the factors, can't totally control ones future, ones effort is the most important factor.

c) Self-integration :

- Body, mind, sense organs are instruments and should be in fit condition, harmonised.

d) Samatvam :

- Karma Yoga – Maintenance of balanced mind throughout the day.

e) Uktatvam :

- Moderation in everything.

Topic 2 :

Antaranga Sadhana : Verse 10 - 15

- Discipline to be followed before meditation.

a) Desa :

- Secluded place, inspiring.

b) Kala :

- Early morning.

c) Asana :

- Not too high – too low, too hard – too soft.

d) Sharira Sthithi :

- Posture – firm, steady, erect, smooth breathing, sense organs withdrawn from the world, drop temporarily worldly relationships (Temporary Sanyasi).

Topic 3 :

Dhyana Svarupam : Verse 13 – 15

- Aham Satyam, Jagan Mithya.
- I am conscious principle which is of a higher order of reality.
- Chapter 2 – Verse 12 – 25.
- I am the observing consciousness.
- Dharana (focusing), Dhyana (Retaining), Samadhi (Absorbtion).
- 3 together is called Samyamah.

Example :

- Flame in protected place will not flicker, will be steady.
- Mind in meditation is steady in Vedantic thoughts.

7 Definitions of Samadhi :

a) Chitta Uparamanam :

- Total calmness of the mind.

b) Atma Darsanam :

- Self – awareness.

c) Atyantika Sukham :

- Claiming highest happiness.

d) Tatva Nishta :

- Abiding in ones real nature.

e) Atyantika Labha :

- Greatest gain in life.

f) Atyantika Dukha Nivritti :

- Total freedom from sorrow.

g) Dukha Samyoga – Viyogah :

- Not connected to any form of sorrow.
- This is the culmination of meditation.

Dhyana Phalam verses : (Verse 18 – 32)

a) Brahma Ananda Prapti :

- By claiming I am Brahman.

b) Sarvatra Sama Darshanam :

- Vision of equality, reduction of Raaga – Dvesha, reduction of Frequency / Intensity / Response in negative responses.

c) Enjoying a sensitive mind – Empathy.

Topic 4 :

Verse 33 – 36 : Obstacles and Remedy

a) Vikshepa :

- Wandering of mind.

Remedy :

i) Abhyasa :

- Regular practice of meditation.

ii) Vairagyam :

- Reduction of attachment to the external world.
- Veeta, Raaga, Baya, Krodha.

Topic 5 :

Verse 37 – 45 : Yoga Brashta (Spiritual Failure)

- What happens if a person fails in spiritual Sadhana?
 - Perish?
 - Inferior Birth?

Krishna Answer :

- Sravanam itself gives Punyam, go to Svarga Loka, reform in rich, wise, cultured family, get guru, attains Jnanam and achieves Jeevan Mukti and Videha Mukti.

Topic 6 :

Verse 46 – 47 : Glorification of Dhyanam

- Dhyana Yogi is the greatest spiritual Sadhana.